

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, APRIL 27, 1899.

NEW SERIES, VOL. 1, No. 23

Rev. J. L. Low is assisting Rev. J. E. Phillips in a protracted meeting this week at Port Gibson. May the divine blessing attend them.

Do not fail to read the big land advertisement, by Rev. L. E. Hall in this paper. Southeast Mississippi is the coming portion of our State.

Brother J. C. Farrar writes, "We have raised something over \$38, in cash and subscriptions for Foreign Missions at Gallman. We will work for Home Missions during next quarter."

Dr. C. E. Smith, in the *Examiner* in an article on "Baptist Heroes" says, "John Milton was a Baptist, distinctly and unequivocally, and championed our principles when they were generally despised and opposed."

Our Little Folks have been doing real nicely in the way of contributions in the last few days. Will not the parents, Sunday-School Superintendents, and teachers, give them a helping hand next Sunday in the way of collections?

The Home Mission Society closes its fiscal year with a debt of \$54,383.80. True, they began the year with a debt, and closed the year with \$17,000 less debt than they began. We began the year with no debt. What will next Monday reveal?

Rev. W. A. McComb is to arrive at Crystal Springs today, and preach his first sermon there next Sunday. He orders *THE BAPTIST* changed to that point. We are delighted to have this big preacher return to Mississippi, and especially to have him for a neighbor.

The question of organic union with the northern Baptist Societies is likely to again come to the surface. Our esteemed Brother J. C. Armstrong, of the *Central Baptist*, is credited with having read a strong paper in St. Louis on this subject, advocating such union. We see nothing but harm in this movement. Centralization is antagonistic to Baptist principles.

## College Tidings

Osyka! Next stop's Tangipahoa, La! But a miss is as good as a mile, and while Osyka is only a half mile from the State line it has the honor to be in Mississippi. It was my first visit there. They showed me many kindnesses, one of which was to subscribe \$42.00 for the College. My friend June Bacot gave \$25.00 of the amount. He and I climbed the snow capped mountains, traversed the Western plains, and tumbled on the waves of the Pacific Ocean together two years ago. Thirty-four days of travel and sightseeing together made us feel like schoolmates. He is a loyal and royal friend, both to me and to the College. He gave \$10.00 last year and has multiplied it by 2½ this year. I once heard it argued that all old bachelors ought to be hung; but please don't, I can't spare June Bacot.

But here they are. "The woods is full of them." God bless the givers! Look at the list: Dr. and Mrs. J. B. Searcy \$10.00; Mrs. Mary M. Sanders, Quitman, \$5.00 for the College and \$2.00 for Ministerial Education; E. B. Tabor, Brandon, \$10.00; D. D. Wilkins, Duck Hill, \$10.00; Dr. A. L. Emerson, Eudora, \$10.00; D. H. Reed, Kellis Store, \$10.00; J. J. Carter, French Camp, \$10.00; W. H. H. Fancher's churches \$12.05; Hon. H. H. Parnell, Panola county, \$5.00. Oxford church promised \$80.00 but sent \$84.35, and more will come yet.

Ho! for success! We ask no man to do more than his part. Many individuals, many churches have helped nobly. If the rest of the churches and friends will do their part we will raise the shout of victory. Please do not wait expecting to make up a deficit at the Convention, or afterwards. We can not afford to report a deficit at the Convention. It would hurt us to do so. A clear report there would help us much. After the Convention we must turn our eyes to the next session. We must not drag a deficit into next year's work. I feel that we must give it before the Convention, or else the College must lose it. The professors suffered heavily last year, and

they are willing to bear their part this year, but you and I ought not to call on them to bear more than their share of the denominational burden.

Good bye! I shall expect to hear from you next week.

Your servant,

W. T. LOWREY.

Of all the atrocities which we have ever read, the burning of the negro, Sam Hose, near Numan, Georgia, a few days ago, and the hanging of the negro preacher, Lige Strickland, the next day, near the same place, are the most diabolical. Not only is the fair name of Georgia blackened with a crime that will never be defaced, not only is the South, as well as the North, outraged, but Christian civilization is put to the blush. No heathen people ever acted more beastly.

Sam Hose admitted to killing Crawford, but strictly denied to the last, the crime against Mrs. Crawford.

The negro preacher was hanged, and let down twice, to extort a confession from him, but he died protesting his innocence.

The mutilation of the bodies of these men, and these parts kept for souvenirs are too base for humanity. All honor to ex-Governor Atkins and Senator Thomas, who adventured their lines in protesting against the disgraceful mob.

Mobs are criminal anywhere, and under any circumstances, and unless the strong arm of the Government puts a stop to them, no man has any guarantee of life or liberty.

During the last week several reverses have come to our troops among the Filipinos. The loss of a number of good men seems only to have stimulated our officers to a more aggressive warfare. At this writing, Calumpit is the point of attack. Aguinaldo and General Luna, are at this point, with a large force. It is supposed that our army will attack both in front and rear, and if successful in this movement, the beginning of the end will have come.

A sensible woman advises mothers to make themselves what they would have their children to be, since children are great imitators.

We suggest that prayers be made by all our people for a peaceful and profitable session of the Southern Baptist Convention at Louisville.

Rev. J. N. McMullin dined with us on his return from Clinton. He reported more than forty sermons in the last three weeks, and over eighty conversions, and still he did not seem much tired.

Brother W. C. Bush, of Ridgeland, called at our office yesterday. He is a member of the colony settled at Ridgeland from Michigan. He says they have no Baptist preaching now. He is Superintendent of the village Sunday-School, assisted by Mrs. Freiburg who is also a Baptist. Wish them great success.

The total value of our domestic exports reached the enormous sum of \$1,210,251,913, exceeding the record breaking figure of the preceding year by \$178,284,310. On the other hand, the imports during 1898 were the smallest since 1885, the revenue being \$616,049,654, a decline of \$148,680,758 from the figures of 1897.

Dr. Stovall of Leland, in renewing his subscription for *THE BAPTIST* says, "I am pleased with the paper. Hope you will succeed. Our new pastor, Brother W. H. Williams, from Columbia, Mississippi, has taken hold of his work in earnest. We hope for much good, under God, from his, and his family's presence among us."

Washing, April 23.—The money in circulation in the United States has more than doubled in the last twenty years, it has increased 50 per cent since 1886, and more than 25 per cent since July 1, 1896. A table just prepared by the Treasury Bureau of Statistics shows that on July 1, 1879, the amount in circulation was \$818,631,793; on July 1, 1889, \$1,379,964,770, and on April 1, 1898, \$1,927,846,943. This is about \$25.45 for each inhabitant.

It is barely possible that the international war over China may antedate the international disarmament conference at The Hague.



## Our Pulpit.

### Fullness of Christian Joy.

BY M. M. PENDLETON, D. D.

And these things write we unto you, that you may be full.—1 John 1:4

It is perhaps a general impression among impenitent persons, that religion is a gloomy thing, and that Christians sacrifice present joy for the sake of future bliss and glory. This is a great mistake. There is nothing gloomy in the religion of Jesus, nor are his disciples required to sacrifice present joy. Indeed Christians are commanded to rejoice in the Lord, and to rejoice evermore. Not only so, but in the text, and in other passages, the epithet full is applied to the joy. This suggests the theme—

#### FULLNESS OF CHRISTIAN JOY.

It is well to consider—

I. THE NATURE OF THIS JOY. This is an important point. There may be a joy as well as that which is genuine—baseless joy as well as that resting on a solid foundation. Of Christian joy it may be said—

*Its source is in Christ.* This you may learn from Phil. iii. 3; iv. 4: "For we are the circumcision which worship God in the spirit and rejoice in Christ Jesus and have no confidence in the flesh." "Rejoice in the Lord always: and again I say, rejoice." In the former verse the fact is stated that Christians rejoice in Christ, and in the latter they are commanded to do so. We are reminded of David's words in Psalms xiv. 2: "My soul shall make her boast in the Lord." He made his boast in the Lord, not in himself, for in anything he had done. The peculiarity of Christian joy, that while found within the Christian heart it comes from without. The heart feels it, but the inspiration of the joy is external. It is found in Christ, in his person, in his character, and in his work of redemption. I cannot better emphasize this idea than by referring to what Jesus says of the Holy Spirit in John xvi. 14: "He shall glorify me: for he shall receive of mine, and shall show it unto you." The Spirit glorifies Christ. He does this by directing attention to Christ's work rather than to his own. In this way he glorifies Christ. To be more specific: The Spirit convicts of sin, but in this there is sorrow, not joy. The heart breaks with grief under a sense of guilt. There is not a spark of joy in the awakened soul, for there is nothing there to cre-

ate it. The soul is capable of joy, but there is nothing in itself to inspire it. The Spirit glorifies Christ by revealing him as a Savior, just such a Savior as the perishing sinner needs. When the distressed soul sees in Christ all that it needs, then joy springs up. The joy is in the Lord—the rejoicing is in Christ. His twofold person as the Godman, the perfection of his character, and the all-sufficiency of his mediatorial work supply the basis of the joy. We must never forget that Christian joy is in the Lord.

II. THERE SHOULD BE A FULLNESS IN THE JOY. "That your joy may be full," complete, is the language of the text. The words are like those of Christ in John xv. 11: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." It was a time of great sorrow when Jesus uttered these words, and they show what interest he felt in the joy of the disciples. No scanty measure of religious joy should satisfy Christians; for they have abundant cause to rejoice exceedingly. They can find reason for joy in the fullness of the past, in the present, and in the future.

*The Past.* We may think that there is much in the past to create regret and sorrow. This is so in one aspect of the case, namely, a remembrance of sins. But the source of joy is that all these sins have been forgiven. Paul says, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things from which ye could not be justified by the law of Moses."—Acts xiii. 38, 39. According to the terms of the New Covenant God says, "I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."—Heb. viii. 12. The joy arising from pardoned sin is a joy of which angels know nothing.

Earth has a joy unknown in heaven,  
The new-born peace of sin forgiven;  
Tears of such pure and deep delight,  
Ye angels, never dimmed your sight."

The past sins of the believer, however numerous and aggravated, are all pardoned, and can never rise up in judgment to condemn him. They are pardoned for Jesus' sake, and in their full remission there is reason for fullness of joy.

*The present.* There is a promise, an assurance of grace for today. "Give us this day our daily bread" refers primarily to the body, but we must not exclude the soul. It has wants. Daily supplies of grace

are needed—grace to resist temptation, to perform duty, and to endure trials. The language of Christ to Paul may be appropriated by every Christian:

"My grace is sufficient for thee."—2 Cor. xii. 9. There are no circumstances in which this grace is not sufficient. It is sufficient now—today. The sufficiency of grace for present purposes amply justifies fullness of Christian joy. If we make the present embrace all the present life, we have the assurance that all things work together for those that love God. No one can read the apostolic epistles without learning that trials and afflictions do not hinder Christian joy. Paul took pleasure "in distresses, for Christ's sake," James said, "Count it all joy when ye fall into divers temptations," and Peter uses these words, "Rejoice, inasmuch as ye are partakers of Christ's sufferings. There are connected with the present many considerations promotive of fullness of Christian joy."

*The future.* If we make the present embrace our earthly life, then let the future begin with death. So far as Christians are concerned there is nothing in death, or the grave, or eternity, to interfere with the fullness of joy to which I refer. Death is gain, for it transfers the spirit from its tenement of clay to the bright mansions of glory. The resurrection at the coming of the Lord will richly compensate for all the dishonors of the grave. The sleeping dust of every saint will be fashioned into a body conformed to the image of Christ's glorified body. Then there will follow immortal blessedness in heaven. Jesus says to all his disciples, "Because I live, ye shall live also." I know of no reason for living so conclusive, so sweet, so triumphant as this. The life referred to is everlasting, for the Savior spoke these words; "And I give unto them eternal life; and they shall never perish, neither shall any one pluck them out of my hand." Well did the beloved disciple say, "This is the promise which he hath promised us, even eternal life." This is the climax and consummation of the divine promises. A blissful eternity, what a thought!

The past, the present and the future include all duration, and we see something in all these periods to authorize not only joy, but fullness of joy.

III. THE MEANS OF PROMOTING THIS FULLNESS OF JOY. These means are many, but I mention only the instrumentality named in the text: "These things write we

unto you," etc. I might make "these things" refer to all this epistle, but I prefer to restrict them to this chapter. What things does John write?

1. *He tells of Christ.* He says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life. For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto you." Here we are taught that Christ is the Godman. He was with the Father? When? Before his incarnation, and therefore he is divine. But he came in the flesh, and is therefore human. Ancient heretics said that his incarnation was only apparent, not real. John presents a striking gradation in the proofs he gives that Christ had a real body. First, we have hearing; then seeing, as more convincing than hearing; next, looking upon, intently contemplating, as more satisfactory than seeing; and lastly, handling, as rendering the proof complete that Jesus was a man. Christ as man is full of sympathy, and as God is infinitely able to save. These two considerations may well inspire fullness of joy. In them we may find reasons for exultation and ecstasy. John wrote "these things" to promote fullness of joy.

2. *He tells of fellowship with the Father and with His Son Jesus Christ.* In this fellowship is fullness of joy. Fellowship implies something in common. Fellowship with God is communion with him, the communion resulting from union. Jesus, in his intercessory prayer for his disciples says, "That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us." I leave these wondrous words to make their own impression. "God is light," and to be in fellowship with him is to be full of reverential joy. John wrote of this fellowship to make Christian joy complete. Is there some despondent believer looking upon sin in its two forms of transgression and moral defilement? What does John write to meet such a case?

3. *He tells how pardon and moral cleansing may be obtained.* He says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Sins confessed are pardoned. God graciously forgives them, thus showing fidelity to his promises; and as the claims of justice were satisfied when Jesus was

"set forth as a propitiation," God is just in the forgiveness of sins. Surely there is a sufficient assurance of pardon, and as to moral cleansing, what more is necessary to fullness of Christian joy than the declaration, "The blood of Jesus Christ his Son cleanseth us from all sin?" "These things" John wrote, etc.

#### REMARKS.

1. Most Christians live far below their privileges.
2. Their usefulness would be greatly promoted by fullness of joy.
3. Present Christian joy is a foretaste of the joy of heaven.

Shorten the time of Confinement, Strengthen Mother and Supply Breast Milk or Child by using Simmons Squaw Vine Wine or Tablets.

### The Restful Yoke.

BY GEORGE DANA BOARDMAN, D. D.

"I have met," said Augustine, "many sayings in Plato and Cicero which were beautiful and wise, but among them all I never found 'Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light.'"

No wonder, O Augustine! Plato and Cicero were but men: Jesus is the Son of God. Consider—

First, the persons Jesus invites: "Come to me all ye that labor and are heavy laden." "All ye that labor." These represent the active side of human unrest; all toilers after righteousness, laboring to bring a Saviour down from above, or to bring a Saviour up from below; striving to buy God's favor with penances or with charities; seeking goodly pearls, but failing to find the one pearl of great price. "And are heavy laden." These represent the passive side of human unrest; all who are carrying heavy burdens of priestcraft, ritual, bereavement, sickness, self-weariness. And the invitation is as wide as the unrest: "Come to me all ye that labor and are heavy laden."

Secondly, the boon Jesus promises. "And I will give you rest." "Rest" is the refrain in life's threnody.

"Oh, that I had wings like a dove! Then would I fly away and be at rest." And Jesus is the soul's restorer. I do not know that even Christ himself ever uttered a sublimer saying. Sublime it was when he said to winds and waves, "Peace, be still!"

Sublimar it was when he shouted, "Lazarus, come forth!" Sublimest it was when he said to a heavy-laden world, "Come, and I will give you rest." To speak peace to an accusing conscience; to restore languishing aspirations; to quell moral tumults; to turn requiems into hosannas—this is beyond the reach of money, art, philosophy; this is the acme even of Godhead. And Jesus is the only true restorer. As Augustine says: "Thou didst make us for thyself; and our heart is unquiet until it is quieted in thee."

Thirdly, the condition Jesus imposes: "Take my yoke on you, and learn from me." "Take my yoke on you." Then Jesus does have a yoke for us. Not yoke in the sense of bondage; but yoke in the sense of service. Christianity is a kingdom as well as a gospel—"Gospel of the kingdom." Be not afraid, then, of this word "yoke;" it is Christ's own word. We see how mistaken those are who imagine that Christ's rest is a cessation from work. Our King will have no loungers in his kingdom, no mystic dilettanti. But Christ's rest is the rest of Christian service. "And learn from me." What is it to learn from Christ? It is to become Christ's pupil; to follow him; to take him as our air, food, light, life, all. This is to "come to Christ." These three phrases—"Come to me, Take my yoke, Learn from me"—are mutually convertible. To come to Christ is to take Christ's yoke; to take Christ's yoke is to learn from Christ; to learn from Christ is to find rest. Not every one who labors or is heavy-laden will obtain Christ's rest. None but he who comes, takes, learns. You cannot have Christ's rest without taking Christ's yoke.

Fourthly, the reason Jesus assigns: "Because I am meek and lowly in heart." How meek Jesus was is proved by his stooping to mend bruised reeds; his riding on an ass; his washing his disciple's feet; his bearing his own cross. In brief, Jesus bore his own yoke, and so found his own rest. As with the Master, so with the servant. May each of us be Christ's true yoke-fellow!

Fifthly, the assurance Jesus gives: "For my yoke is easy and my burden is light." "My yoke is easy, wholesome, helpful." Christ would not have our yoke mere drudgery. His commandments are not grievous. But our yoke must be Christ's own yoke; not any yoke of man's imposition. If our yoke is burdensome, we may be sure it is not Christ's yoke.

This definition of the Church of Christ should be adopted at once by the theorists of an invisible *ekklesia*. It is the end to which logically they will come.

The invisible theory of which they speak corresponds exactly with the visible, as set forth in this new catechism.

In these days of mighty effort to get Baptists to throw down the

bar, let us not become weak-kneed. When Talmage is done shouting over the "sixty millions" Christians that he imagines he sees gathered under the banner of the New English Catechism, he will look around and see that the great body of the more than four millions of American Baptists, are separated from the discordant, and yet aggregated assembly, by "much water" and the Word of God.

Here then is the Philosophy of Rest, Christ's restful yoke.—*Philadelphia Pa., Examiner.*

T. L. Tyner, Acme, Miss., writes: My mother has used Dr. M. A. Simmons Liver Medicine thirty years, since it cured her of Neuragic Dyspepsia. She still uses it for her general health. A package of Zeffin's was once given her. It did not act satisfactorily.

#### Visible.

Some time ago the *New York Weekly Witness* published the full text of a new catechism, which it claims, "has been adopted by representatives of all the great bodies of England, except the established Church."

Later, the *Christian Herald* also gave publicity to this new catechism, and in an optimistic fit announced that 60,000,000 Christians are thus united.

The new catechism is an ingeniously prepared tract, that taxed the skill of the theological experts of England for two years. At last however, they succeeded in bridging the chasms, by arraigning all controverted questions in such a manner as to permit an ambiguous answer, excepting the church question.

On this question there is a complete surrender upon the part of the Baptists. Here it is:

Question 33.—"What is the Holy Catholic Church?"

Answer.—It is that holy society of believers in Christ Jesus which He founded, of which He is the only head, and in which He dwells by His Spirit; so that made up of many communions, organized in various modes, and scattered throughout the world, it is yet one in Him."

Send to Aug. C. Freitag, Optician and Pharmacist, 826 and 828, Canal street, New Orleans, for anything in his line. We specially commend his spectacles for personal test.

The Curative Properties, Strength and Effect of Dr. M. A. Simmons Liver Medicine are always the same. It cannot be equalled.

but man's. "And my burden is light." When shall we learn that the sense of duty is a genuine privilege; the source of restful joy? To do God's will is to be in harmony with all eternal forces. The Duke of Argyll has shown in his Reign of Law that it is the weight of the bird which enables it to fly. Christ's yoke is really a wing. Thus it comes to pass that the sense of obedience is the grandest of rests. Heaven is a kingdom, and being a kingdom, it is a heaven—"The Kingdom of Heaven."

L. N. BROCK.

Ladies desiring a contented and happy old age should use Simmons Squaw Vine Wine or Tablets, commencing at forty years old and continue during "Change of Life."

### S. B. Convention

Louisville, Ky., March 23, 1899.

THE BAPTIST, Jackson, Miss.: We will appreciate your kindness if you will publish the following notice from now until the meeting of the Convention, and favor us with one copy of your paper:

SOUTHERN BAPTIST CONVENTION, LOUISVILLE, KY., MAY 12, 1899.

The Committee on Entertainment respectfully invite your attention to the following announcement, to-wit:

All duly accredited delegates, whose applications are received by the Secretary, on or before Friday, May 5th, will be provided with homes, and notice of their assignment will be mailed to them. For the information of delegates and visitors who desire hotel or boarding house accommodations, we have secured the following rates per day:

Galt House (Convention headquarters) \$3.00; Louisville Hotel \$3.00; Willard Hotel \$2.00; Fifth Avenue Hotel \$1.50; Waverly Hotel \$1.50; Victoria Hotel \$1.50. Other hotels and boarding houses \$1.00. No assignments of homes will be made after May 5th.

Address all communications to Thos. J. Humphreys, Secretary, 544 West Main street, Louisville, Kentucky.

J. B. MARVIN, Chairman.

THOS. J. HUMPHREYS, Sec.

Constipation of the Bowels may be easily cured by a few doses of Dr. M. A. Simmons Liver Medicine.



## Children's Day—1899.

I wish to announce that we have the Children's Day programs ready for the service, the second Sunday in June. On some accounts it will be preferable to have this service on the last Sunday, as that is nearer May and there will be no interference with the regular lesson. This program consists of an order of exercises, a four-page supplement containing suitable recitations and a collection envelope. These are sent out by the Sunday School Board, without cost, in such quantities as may be requested to any Sunday School wishing to have the service. The program is unusually attractive for this year, fitting forth in a beautiful way the Bible as God's treasury.

The collection taken on this day should be sent to the Sunday School Board, or if preferable to the Secretary of your State Board, with specific instructions that it be forwarded to the Sunday School Board at Nashville. This collection goes to the Bible Fund of the Board, and so is used for sending out the Word of God in destitute places. The Bible department of the Sunday School Board stands for the Bible work of the Convention, and the contributions to the Bible Fund entitles to representation in the convention.

## CHILDREN'S DAY IS OUR BIBLE DAY.

Last year was our first experience with it and it proved satisfactory in every way. We earnestly hope this year to have orders from all our Sunday Schools. We should be glad to furnish on request sample copies of the program, and then fill without cost whatever orders may be made for the program, supplement and envelopes.

Even if your school does not wish to use the program, we earnestly hope that either on that Sunday or some succeeding Sunday you will induce your school to make a contribution to the Bible Fund of the Sunday School Board. We have sent out during the year many thousand copies of the Word of God. Some of these went to Cuba, some to immigrants in Baltimore, some went to destitute places throughout the South, all doing a work which cannot be estimated, but proving a blessing to the people and an honor to God. The collection taken at the regular service on some Sunday morning sent to the Board for this purpose would be gladly received. Every order for periodicals or other Sunday School supplies increases the

Bible Fund, and so increases the Board's power for usefulness.

Earnestly hoping for your sympathy and co-operation in this great work, I remain,

Yours fraternally,

J. H. FROST.

Nashville, Tenn.

## Baptist Editor's Banquet and Excursion to Mammoth Cave.

UNDER THE AUSPICES OF THE WESTERN RECORDER AND BAPTIST BOOK CONCERN.

W. P. Harvey, President of the Baptist Book Concern and Manager of the Western Recorder, has arranged to honor Baptist editors-in-chief during the session of the Southern Baptist Convention with a banquet at the Louisville Hotel on the evening of May 13, and an excursion to Mammoth Cave, leaving Louisville at 8:25 A. M., May 16. On arriving at the Cave we will take what is known as the Long route, and the next morning we will take the Short route, returning to Louisville in the afternoon.

Excursion rates have been secured for all those who wish to join the Editors' Excursion to Mammoth Cave. The regular rates are as follows:

Regular railroad fare.....	\$9.90.
Hotel for one day and a quarter.....	\$3.75.
Cave fees.....	\$5.00.
Total.....	\$18.65.

We are able to offer the trip to all who want to go with our excursion for only \$10. This includes railroad fare, hotel for a day and a quarter, and fees for both Long and Short routes in the Cave. Let all who expect to go send their names to

W. P. HARVEY, Louisville, Ky.  
ap27-tf

## Some Mission Collections.

At Brooksville are some chosen missionary people, and I might a tale unfold if permitted, that would astonish you, but lest I say too much we will thank God for these dear people, who first gave themselves and then their means. But here is a postmark that I recognize each month, and I know before I open it that it means ten dollars for Missions from A Friend, and here keeping company are Thomastown, and Rock Bluff, and Union, aggregating more than \$40, while Batesville, the home of our President and the faithful Dickens, sends \$32.35. Tidings from the Jordanic tribes talk about Dry Creek and Steens Creek, and feel that he has just come out of the

water, where he loves so much to bury with Christ by baptism the willing believer, and then to teach him the way of the Lord in Missions, and here are some of the results, \$2.00 more to the \$32.25, some weeks ago from Steens Creek and \$38.17 from Dry Creek, and in the same Association is Mountain Creek, which sends \$26 to add to the \$11.50 of a few weeks ago. Eudora and Central, Cold Water are away up in the northwest corner but not so far as not to be in full sympathy with Mississippi Baptists in the world's evangelization, and here are \$10.15 from the first and \$53.20 from the other, while on the opposite corner are Mt. Olive and Camp Creek, and Iuka where preaches the strong yet gentle Burress, who sends \$31.25. Raymond adds \$15.00 to Home Missions, while Gallman sends \$21.00, and her neighbor, Crystal Springs, \$75.00, with the hope of making it \$100.00, and so in country and in town the good work goes on.

Did you ever think on a Sunday morning about the church meetings all over our State, and wonder what the Baptists are doing, as our Lord walks in the midst of the golden candlesticks? Does he find his people prayerful, watchful, yearning for manifestations of his promise, anxious for the spread of the Gospel, and liberal in the use of their means for world evangelization? Brother pastor, brother, sister, do you pray "thy kingdom come" with faith that puts forth effort to the point of sacrifice even in giving the Gospel to them who have it not?

A. V. ROWE.

## A Missionary in Cuba.

There was one kind of American visitor to the island, however, concerning the beneficial effects of whose mission there can be no doubt. He was the practical missionary, who not only held religious exercises, but established schools. I met one of these men in Santa Clara. He was Reverend Doctor Powell, secretary of a college in Tennessee, and he had been sent to Cuba on what might be called a scouting trip for the Southern Baptist Missionary Society. He had formerly been a missionary in Mexico, and he spoke Spanish fluently. Before the Spanish forces evacuated Santa Clara there were twenty-two priests in the city. After they had gone on, only two priests remained. The people were practically without religious instruction, and the children were clamoring for schools and school-books. In three days Dr.

Powell had congregations of from 600 to 800 at his preaching services. The people were actually turned away. But what impressed me more was to see the children flocking to his hotel to be enrolled in the school he arranged to open. They came singing and in twos and threes, and frequently the mothers came along, and with tears in their eyes, thanked the missionary for opening a school. Dr. Powell was not the only man in Cuba on such a mission, and it is pleasant to record that invariably their efforts to establish schools were meeting with success.—Harper's Weekly.

Dear Baptist:

As chairman of the Relief Committee as published last week, I have two requests to make:

1. That the Committee have the financial support of the church, without which the work will fail, in a great measure, of its laudable purpose. To this end, I ask that each member of the church hand to the pastor, Brother Yarbrough, once a month, or as often as convenient, as much money as he, or she feels able to give, remembering always that "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

2. That each member of the church knowing of any case of distress or need, will at once report the same to me, or to some member of the Committee, either by telephone or by mail.

P. B. BRIDGES, Chairman.

## News Letter.

Dear Bro. Searcy:

We are glad to say that all things are going lovely with us at Shubuta.

Our services are well attended on all occasions, and good interest manifested. Bro. J. H. Richardson, formerly President of a Female College in Sweet Water, Tennessee, who is now residing here, preached for us last Sunday, and to a full house. Brethren wishing help in meetings during the year might do well to correspond with him.

The fifth Sunday meeting of the Chickasaw Association will meet with us one week hence, and we hope to have a profitable and glorious time, and to be able to report to Brother Rowe by wire on Sunday, a good collection for Foreign Missions.

We would be glad for you or Brother Bailey to be with us. If you are not here, your humble ser-

vant will remember the paper, and do what we can for it.

I am very much gratified with Brother W. T. Lowrey's reports on our College, and hope that he will prove to be as Venable, in its behalf, and even more, if possible.

We have ten dollars for him, and hope to get more by the time we send it up.

The Lord bless our paper, and forbid that other papers, being pressed into its territory, shall figure in obstructing its progress until it has gone into every Baptist home in the State.

Respectfully,

A. J. ROGERS.

Dear Bro. Searcy and Bailey:

Please see to it that the following corrections are made in next week's paper in list of delegates to Southern Baptist Convention.

I sent two of these corrections for this week's paper, but the list stands intact.

Take out from class one R. A. Cohron, and add him to class two, as follows, also the other names with his.

R. A. Cohron, Deer Creek Assistant, Cleveland; E. E. Thornton, Tishomingo Assistant, Booneville; J. E. Philipps, Union Assistant, Gloster; W. E. Berry, Tipah Assistant, Blue Mountain; E. W. Spencer, Columbus Assistant, Brooksville. Also take out J. L. Price, Norfield; W. P. Price, Wionna; and G. B. Butler, Lexington; and add W. I. Hargis, University; Chas. L. Lewis, Raymond; M. V. Noffsinger, Coffeeville; R. A. Cooper, Pontotoc.

Truly,

A. V. ROWE.

## Good News.

Dear Bro. Searcy:

Our church work at West Point is increasing in power all along the line. Large and interested congregations Sunday, (April 16); one received for baptism and one baptized. Twelve have joined the church since the beginning of the present pastorate. Will begin revival services next Sunday (April 23), with Brother Paul Price, the singing evangelist, to aid us.

E. B. M.

## Married

FOR THE BAPTIST:

On Sunday evening, April 23, 1899, at the home of the bride's mother, in Hollandale, Miss., Mr. James Albert Hollingsworth and Miss Delia O. Phillips, were united in the bonds of matrimony by their pastor, Rev. R. M. Richardson. Only a few intimate friends were present. We wish them great joy in their married life.

## Little Folks.

Dear Dr. Searcy:

Mamma takes THE BAPTIST. I like to read the little folks' letters. I am seven years old.

You will find enclosed ten cents for Cuban Missions, five for my little brother, Durley, and five for myself. We made it ourselves, picked off peanuts, and sold them. Your little friend,

ANNIE JONER.

Dear Editor:

I am a little girl twelve years old, and my papa takes THE BAPTIST. I like to read it. I go to Sunday School. Mr. E. W. Melvin is Superintendent. Brother A. B. Hill is our Pastor. I am a member of the church.

I will answer Lena Poe's question, "What chapter is it in the Bible that every verse ends alike?" It is the cxxxvi. Psalm.

Where is the word "girl" found in the Bible? Who was Timothy's grandmother?

I will send five cents for Cuban Missions. I hope God will help the Cubans.

Your friend,

MARY McKAY.

Camden, Miss.

Dear Dr. Searcy:

We are three little brothers, ten, seven, and five years old.

We attend the Methodist Sunday-School. It is too far to go to the Baptist Sunday-School.

Our preacher is Brother Burress. He spent last Sunday night with us. We send you ten cents for Cuban Missions.

Your little friends,

JOHN, AURIE, and

GAMBRELL SHIRLEY.

Dear Editor:

Here comes a little boy and girl eleven and eight years old. We like to read your paper. We have Sunday-School at home every Sunday night. Papa is our teacher.

The shortest verse in the Bible is the eleventh chapter and thirty-fifth verse of St. John. The 139th Psalm is the chapter that every verse ends alike.

We send ten cents for Cuban Missions.

Your little friends,

ROBERT and MARY TAYLOR.

Dear Editor:

This is my first trial to THE BAPTIST. I am a little girl ten years old.

It was Elijah that an angel prepared a meal for.

I will ask one.—In what part of the Bible are we commanded to show respect to the aged?

Enclosed find five cents for Cuban Missions.

SALLIE EAKIN.

Enclosed find twenty-five cents for Cuban Missions, from your Hopewell friends,

LIZZIE KETHLEY,

LOYAL KETHLEY,

W. M. KETHLEY.

Crystal Springs, Miss.,

April 10, 1899.

Dear Bro. Searcy:

I am a little girl eleven years old. I go to the Baptist Sunday School. I like to read THE BAPTIST and especially the Little Folks' page. I will answer a few questions. An angel prepared a meal for Elijah. The father of John the Baptist was Zachariah. You will find enclosed ten cents for Cuban Missions.

ALICE EILAND.

DeKalb, Miss., April 17th, 1899.

Dear Dr. Searcy:

Here I come again with a nickel for the Cuban Mission. My school is out and I am lonesome.

Papa and grandma both are Baptists. Papa takes THE BAPTIST and I like to read the Little Folks' letters.

Your little friend,

LON RUSSELL.

Hombone, Miss., April 16.

Dear Dr. Searcy:

Here I come again with my little mite, twenty cents, for Cuban Missions. I collected part of this from my friends.

I will ask a question. In how many instances did our Savior destroy any property that he might work a miracle, and where recorded? Your little friend,

STELLA DEA.

Leaton, Miss., Apr. 22, '99.

Dear Baptist:

I am a little Camp Creek boy eleven years old. My father takes THE BAPTIST.

Enclosed find ten cents for Cuban Missions.

Your little friend,

FLETCHER STOKES.

Corrona, Miss., Apr. 21, '99.

Dear Editor:

I like to read THE BAPTIST, and especially the Little Folks' page. I will answer Archie O. Simmons question—Who was it that an angel prepared a meal for? It was Elijah, 1 Kings, 19:5-7. The price of a dog is forbidden, Deut. 13:18. Zacharias was the father of John the Baptist—Luke 1:59-67.

Who was it that prepared a meal for the messengers of the Lord?

Find enclosed ten cents for Cuban Missions.

I love to receive and give help in the study of God's word.

Your little friend,

ISHAM M'GRAW.

Dear Editor:

I read the little folks' letters, and I thought that I would write a few lines to them. This is the first time that I have written.

I will ask a question—Whose death was caused by his wonderful head of hair?

Find enclosed ten cents for Cuban Missions.

Yours truly,

ROY KOLB.

Dear Dr. Searcy:

I am a little girl eight years old. Papa takes THE BAPTIST. I like to read the little letters.

Find enclosed ten cents for Cuban Missions.

Your little friend,

OLIVE MORRIS.

Clinton, Miss., Apr. 23, '99.

Maud Didlake, and her little sister at Steens Creek, ten cents.

Ollo, Miss.

Dear Dr. Searcy:

Enclosed find \$1.00 for the Cubans from my Sabbath-school class and a few others. Their names are Hillman, Ella, Roland, E. W. & Clifton Smith, John and Luther Williams, Hattie and Willie Dixon, Johnnie Kinabrow and Mary Lansdell. The children were pleased to contribute their nickels when I asked them. We all love our good "Baptist." Wishing it great success, I am yours truly,

Mrs. H. J. LANSDALL.

Dear Editor:

I like to read the little folks' letters. Papa takes THE BAPTIST.

I will answer Rema Rockett's question. Zacharias was John the Baptist's father.

I will ask one: What prophet said, "every man that eateth the sour grapes his teeth shall be set on edge?"

We are Baptists. I send 5 cents for Cuban missions and Brother Grady sends 5 cents also.

Your little friend,

BIRDIE B. JACOB.

Meridian, Miss.

Dear Dr. Searcy:

I like to read the letters in the little folks' department very much.

I am glad the children are allowed to write little letters.

I want to help make \$100 for the Cubans. I send 17 cents and hope to send more soon. I am going to try to get some other little girls to help too.

Your little friend,

HORTENSE McMorris.



## Baptist Directory.

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## Confederate Veterans.

The Southern Railway will make a very low rate to Charleston, S. C., and return for the occasion of the Confederate Veteran Reunion there May 10-13. Tickets will be sold May 8, 9 and 10, inclusive, with final limit May 21st.

For further information call on any agent of Southern Railway or write C. E. Jackson, T. P. A., Birmingham, Ala.

## The Lord's Supper as an Annual Memorial.

J. H. ANDING.

The bishop at Corinth, not Paul, however, but Wesson—insists that Baptist churches should observe the Lord's Supper once a year as a memorial service. He makes his argument mainly on the ground that Jews and Gentiles have their annual memorials, and as our Lord instituted the Supper in connection with the observance of the Passover—a Jewish annual memorial—therefore New Testament churches should observe the Supper only once a year, to follow the example of the Jews, and thereby secure the bond of unity in the observance of so important an ordinance.

I am sure the Supper is designed as a memorial ordinance, but Bro. W's argument fails to convince me that it is scriptural to observe it only once a year. In fact, the investigation his articles stimulated are to the effect, that I am more inclined to a frequent observance of the Supper, as the scriptures purport, and early Christian method of its observance.

Bro. W's first mistake, as I see it, is in his argument from analogy. He labors to show that Jews had their annual memorial, as the Passover, feast of tabernacles, etc., and Gentile nations have theirs in their 4th of Julys, decoration days, etc.; therefore Christians should have only an annual memorial of the death of Christ. The analogy fails on the ground that the one is a national, and to be observed by the natural seed of Abraham, and the other of the Gentile world to commemorate great deliverances for patriotic reasons; the other spiritual and to be observed by the spiritual, to commemorate a great spiritual deliverance. And in so much as the latter or spiritual transcends the former in infinite importance by so much, should the spiritual be the more constantly emphasized in our observance of it.

The difference or contrast Paul makes between the high priest of the Jewish theocracy and the Christian's great high Priest is in point here. The high priest in the temporal realm, entered into the holy of holies once a year, to make an offering for the sins of the people, but our great high priest has entered into heaven itself, the spiritual realm—now, (that is not once a year, but continually) to appear in the presence of God for us. So those in the kingdom of Jesus may and should observe an ordinance of spiritual significance with far

more frequency than an institution appointed for national observance.

The Lord's supper no more substitutes the Passover than baptism comes in lieu of circumcision. These Jewish institutions are not annulled or abolished by the two Christian ordinances—Baptism and the Lord's Supper. Circumcision was given to Abraham as an everlasting covenant (Gen. xvii. 10, 13). This is my covenant which ye shall keep between me and you and thy seed after thee \* \* \* and my covenant shall be in your flesh as an everlasting covenant. This institution then is binding upon the Jew forever as a national seal. And concerning the passover it is said, Ex. xii. 17,—"Ye shall keep it a feast by an ordinance forever, for the self-same day have I brought your armies out of the land of Egypt—therefore shall ye observe the day in your generation by an ordinance forever." It is equally clear that the passover is national in its purpose to commemorate the deliverance of a nation from bondage. True, the Apostle uses these as figures to impart gospel truth. Christ is called our Passover and there is no more beautiful figure in all the Bible of the sinner's deliverance from the bondage of sin by the blood of Christ than the figure of the Passover. Circumcision also is spoken of under a figure as that of the heart, but as national institutions then were to be observed by the Jews as a distinct nation, and are still to be so observed. So much so that were a Jew to unite with a Baptist church we would not consider him in disorder if he observed both the passover and the rite of circumcision in their national significance. Jesus observed both, and Paul approved the circumcision of Timothy since he was of Jewish extraction, and himself said, "I must by all means keep this feast that cometh in Jerusalem." Now the difference in the observance of an annual memorial or a life-time symbol, and the Lord's Supper or Baptism is, the first two pertain to a citizen of the Jewish commonwealth, the two latter to a citizen of the household of faith. One is national, the other spiritual in its significance. Let the nations observe the days of their most splendid achievements annually if they will, but let us who need to be continually reminded of God's infinite love for us in the gift of His Son, observe more frequently the memorials of the price of our eternal redemption. "For as often as ye eat this bread and drink this cup ye do show the Lord's death till he come."

Another difficulty that Brother W. would meet in the annual observance of the Supper would be the specific day for its observance. Which day of the year shall be selected, and who will presume to appoint it? Should we be able to approximate the date of Christ's death by selecting the nearest Sunday to that event, would we not make more of the day than the event itself?

Baptists have no sort of business observing certain days, as Easter and Christmas. That was a good rebuke to the Roman Catholic custom of Easter observance, by a Baptist preacher when asked why he did not observe Easter in his church. "Because," said he, "we celebrate the resurrection of our Lord in every baptism we administer in our church."

The fact is, every Sunday is the Lord's day, and as such it is a constant reminder of his resurrection. Paul was afraid of those who observed specific days—See Gal. 4: 11-12.

Then if the day is chosen, what hour of the day will we select for "the sake of uniformity?" If the time element is important it should be about three o'clock in the afternoon. Surely, if important, it would have been mentioned.

If Brother W's views should obtain among Baptists we would gravitate more to the letter of national customs than to the spirit of Christian worship. Too many days and customs now Brother W. that are anti-Christian.

Flushed Cheeks, Throbbing Temples, Nausea, Lassitude, Lost Appetite, Sallow Complexion, Pimples, Blisters, are warnings. Take Dr. M. A. Simmons Liver Medicine.

## Was It a Missprint?

In THE BAPTIST of April 13th, occurs the following:

"At the age of twelve he was the subject of religious awakening, after which his pious father and mother obtained a hope for him that he was born of God."

Does not your type do violence to the original?

Fraternally,

R. A. COOPER.

We followed copy in the obituary from which the above is quoted. The language is a little awkward, but we thought everybody would understand it. It simply means that his parents entertained a hope that he was converted when he was about twelve, but that he did not make a public profession till he was 14 years old.—Ed.

No other medicine Builds Up and Fortifies the system against Miscarriage as well as Simmons Squaw Vine Wine or Tablets.

## Education By the State.

BY W. POPE YEAMAN.

That it is the duty of every man to be educated is clearly inferable from his mental constitution and social relation. But upon whom does this duty devolve? is a primary and fundamental question. The question underlies the reason and ethics of the whole subject.

Parents are by the law of natural relation, under moral obligation to educate their children. Parental neglect in this regard is as reprehensible as is neglect to feed and clothe one's own. After the child has reached that physical and mental development that makes it capable of self-help, the duty has become individual as to that child. The youth of sufficient years to discern between ignorance and knowledge, who neglects his own education has violated the laws of his being, and rebelled against society. If the duty rests first with the parent and then with the child can that duty be transferred? This is a practical question. And the educational system now in vogue in the United States raises the question: Has not the duty to educate been transferred from its natural place? Julian Hawthorne, in the April number of the *North American Review*, in an essay on "Public Schools and Parents' Duty," says: "We do not do our duty by them"—the children—"It is too soft an expression to say that we entrust them to the State; we abandon them to it." This is not an overdrawn indictment of American parents. It is each year more manifest that parents make a convenience of the State in the serious matter of parental obligation. If anything but individual and social detriment comes of this parental abandonment, it must be by some miraculous interposition to arrest natural tendencies.

It may be contended that the parent and not the State is responsible for this abandonment of children to the State. This contention would be utterly inconsistent with the theory that education by the State is for the general welfare. If the State provides for and tempts to parental abandonment of children to the State, it becomes responsible for a condition that tends only to degeneracy. Education by the State proceeds on the theory that "a general diffusion of knowledge is essential to the rights and liberties of the people." On this theory, the State, and not the individual, is the interested party. This, to start with, is a false theory of education. There is no true education that

does not consider first, the individual. It will not relieve the State to claim that the State and the individual are mutually interested and benefitted, for the benefit to the individual is only incidental, and is not the contemplation of the State, only in so far as individual benefits may accrue to the advantage of the State—the State thinks only of itself. The question is now suggested: Can there be any true education, where the educator is not concerned mainly for the individual?

It is simply and practically impossible for the State to individualize education. It can do no more than a collective work, and this must be done in a perfunctory and routine method of student work. The special mental and moral traits of the individual student cannot be consulted; and so far as there is failure to adjust methods to individual idiosyncrasies, by just so far is education a failure.

The moral element of man's constitution is as much a factor of mind as is the purely intellectual—indeed the intellectual and the moral are not separate factors, but so correlated that any method of education that ignores or neglects the moral, is not only not complete and not symmetrical, but it is so far one-sided that it is likely to be more the means of harm than of good. A "general diffusion of knowledge" without moral ballast, may easily be more a detriment than a benefit to the State. "The mere knowledge of the contents of text books can not promote civic purity nor patriotism. The country is well supplied with fools who are experts at parrot prattle of rules, facts and dates. Knowledge without wisdom is a fruitful source of all manner of evil. There is no wisdom without well trained moral perception, discrimination and conscientious judgment."

Hawthorne, in the essay above referred to, says: "Our most dangerous criminals are not the hereditary class, but graduates of our public schools. Most of the men whose careers disgrace their country, either in a small or conspicuous way, have been public school boys. Most of our women who go astray have attended public schools. These people are gradually giving a tone to the entire community; their tendency is to sap the foundations of national honor and freedom." This is a severe indictment, and perhaps, the truth that, education, without moral development and discipline is not necessarily in the

interests of the State, but more prepares the individual student for greater mischief than otherwise he could have been capable of, is only too patent. This is not a gratuitous assumption, but an expression of a law of human life.

If the Christian religion be a divine system and a revelation from God, it is that which is needed by man, and is a benevolent adaptation to his condition in earth life, it is therefore a force necessary to the development and training of right character. Any system of education that ignores or neglects the religious nature of man is unphilosophical and false in theory, and injurious in consequences. The only hope of a State is general character built upon the foundation of Christian morality. The "rights and liberties of the people," find no protection or guarantee of security in an education of the citizen that ignores divine law.

Shall not the State educate? The State has undertaken this work, and will continue in it. The question is, how far shall the State educate? Statesmanship, philanthropy, and philosophy suggest that the rudiments of education are as far as the State should go, unless it christianizes its system and method of education. As the intellect approaches maturity, and enters the state of self-consciousness and smartness (?) the influence of godless education is appalling.

As long as "politics know nothing of the decalogue, and political morality is an iridescent dream," so long will the State decline to interest itself in Christian education. It is a fact of American history that so far as institutions of learning have contributed to the development, dignity and high destiny of the country, they have been institutions under the auspices and administration of Christianity.

Higher education by the State interferes with the development of a self-reliant spirit in the pupil, and trains the popular mind to the idea of governmental paternalism. A few pay the great bulk of State taxes, and in Missouri one third of the entire revenue of the State goes to sustain State schools. The evil of this system is two-fold. The burden is equally borne; and the effect is to encourage the improvident in their habit of looking to the productive and provident element of society for benefits to the source of which they make but little if any contribution. Good citizenship has for its qualities self-reliance and high moral character. State higher education does not develop these qualities. They are found only where self-help lifts the

individual to the higher planes of life.

If it is the duty of the State to educate for the State, it follows that it is the duty of the State to enforce education. To compel A. to pay taxes for the education of B's children, and then leave it to the option of B. or his children whether they shall be educated for the State is a manifest injustice to the tax-payer. Parents require their children to attend school. If the State assumes parentalism in education, it can maintain consistency only by compulsory education. If compulsory education be not right, then education by the State for the State is wrong.

Technical education by the State at the expense of the public, is a departure from the purposes of civil government. Education that is special and vocational should be paid for by the person who proposes to reap the benefits. Besides this, schools especially devoted to and equipped for education in the professions and the arts, can do a much more thorough work than institutions where such education is only partial and departmental.

The above article by Dr. Yeaman, in the *Central Baptist* is worthy the attention of our best thinkers, and we commend it to the careful study of educators. We have often had serious doubts as to whether higher education belonged to the realm of the State.

A man cannot be a prosperous Christian without settled seasons of prayer. Opportunities to pray will be found when the heart is intent on the exercise.

Rev. Luther Little was last Sunday called to the care of the church at Plano; made vacant by the resignation of Rev. W. A. McComb and it is understood that he will accept.

**WANTED** By a Mississippi College student—a position as TEACHER, either in literary school or private family during four (4) months, beginning June 1st, 1899. Address M. P. O. Box 68 CLINTON, MISS.

## School Notice.

Many pupils work their way in Students' Institute, Bolands, Miss. Send stamp for particulars. Special terms to pupils entering before June, 1899.

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## THE BAPTIST.

PUBLISHED EVERY THURSDAY,  
BY THE  
Mississippi Baptist Pub'g. Co.,  
AT  
JACKSON, MISSISSIPPI.

PRICE: PER ANNUM.....\$2 00  
BY MINISTERS.....1 00

J. B. SEARCY, - - - - EDITOR  
T. J. BAILEY, BUSINESS MANAGER.

Entered at the Post Office at Jackson, Miss.,  
as mail matter of the second class.

Subscriptions are considered permanent unless notice is given otherwise by subscribers. Arrearages are expected to be paid when the paper is ordered to be stopped.

Obituary notices of 100 words inserted free of charge, but amount will be charged one cent per word.

Persons desiring to be buried, must either send the cash, or state plainly to whom we are to look for the money.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to the Mississippi Baptist Publishing Company, Jackson, Miss.

Manuscripts to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## Announcements.

Owing to the fact that the quarantine last fall prevented the meeting of some Associations, and to the further fact that several met during the quarantine, when it was impossible for representatives of THE BAPTIST to be present, we failed to get a good deal of money which otherwise would have come into our hands. We are now in need of money, and trust that those who have not sent in their subscriptions will do so at once. Will not the pastors help by calling the attention of their congregations to this matter? We have decided to make the following propositions:

1. Any one not a subscriber sending us one dollar will receive THE BAPTIST from the time the one dollar is received till January 1, 1900.
2. If any one indebted to us, will count four cents per week, from the time to which the paper is paid, as shown by the figures on the margin, till the time you send us the money, and to this amount add one dollar, we will credit you till January 1, 1900.

## EDITORIAL.

## The Bible, Baptist Authority

We have noticed a disposition upon the part of not a few of our better educated men to search far and wide for the opinions of great men. When these opinions have been found, they have been brought forth and dubbed *authority*. And the sadder the books in which these opinions are to be found and the more difficult they are of access, the more highly are they prized as *authority*. This view has been carried to such an extent in some quarters that it is thought to be highly presumptuous in any man to express an opinion on any religious subject unless he is a *specialist* and is familiar with the *authorities* on that subject. We are sorry to say this tendency is growing—rather than diminishing. The principle is unbaptized and evil in its consequences. It is the same principle followed by Romanists who refuse the Bible to the common people, saying they cannot understand it. It must be interpreted by the priests who have access to the “authorities” and who alone know how to teach the sacred Scriptures.

The glory of Baptists is that we have no “authorities” in Biblical interpretation. There is great advantage to the Bible student by comparing the opinions of professional Bible scholars, but nothing that any of them say is to be taken as “authority.” The Bible is our only standard, and each Baptist is allowed to be his own interpreter of its teaching. Some might say this course will lead to anarchy and utter confusion. But experience has demonstrated the contrary. Led by the same Spirit and actuated by the same motives, it is wonderful what unity of opinion exists among us as a people. With the understanding that the Bible is our only standard of appeal, there is wonderful stimulus to study, each for himself, to know the teaching of the Lord. It often comes to pass that men who know but little about other books are “mighty in the Scriptures,” for the Bible is its own interpreter. Each Baptist should study the “Old Book” to be able to give a reason for the hope that is in him.

Dr. J. E. Clough, the veteran missionary to the Tulugus, reports 450 baptisms for February. This is the man, and the mission, where 2,222 were baptized in one day.

## Publications.

THE CHORD. By E. M. Stephenson. 131 hymns. Paper cover. Price 10 cents. American Baptist Publication Society, 1420 Chestnut street, Philadelphia.

This is a charming little book, well suited for Sunday-schools, young people's meetings and revivals. The words are all well arranged with the music, and it is a marvel of cheapness. Send for it; \$8 per hundred.

THE BAPTIST. WHO ARE THEY? AND WHAT DO THEY BELIEVE? By W. B. Boggs, D. D.

This is a little book of 167 pages of well prepared matter by one of our Telugu missionaries in Rampatam, India. This author writes from “a Baptist standpoint” and answers the questions, who are the Baptists? and where did they come from? with a freshness and loyalty that make the reader glad he is a Baptist. The little book is a splendid manual, containing Church Covenant and Articles of Faith. Published by the American Baptist Publication Society, 1420 Chestnut street, Philadelphia, Pa.

THE CONSISTENCY OF RESTRICTED COMMUNION. By J. M. Frost, D. D.

This is a tract of some 64 pages clearly presenting the Baptist view on this subject. Published by the S. S. Board of the S. B. Convention at Nashville, Tenn. Price 10c.

THE MORMON DOCTRINE OF GOD AND HEAVEN. By A. C. Osburn, D. D.

Here is a booklet of some sixty odd pages of live matter on a live subject. This tract ought to be spread over the country like autumn leaves. Price 10c. By S. S. Board, Nashville, Tenn.

FOR SHINE AND SHADE.

Is the name of a little volume of some 200 pages, by that prince of authors, Dr. Wayland Hest. Published by the A. B. P. Society. The book consists in a number of essays on practical subjects. We can do the reader no better service than to spread the table of contents before him. Here is what he gives us: “The Best. According to Ability. A Bad Way of Beginning Sunday. The Help Bringer. Our Lord's Share with us. Our Lord's Resistance. Comfort and Temptation. What to do in Difficulties. Personal Contact with the Personal Christ. No Condemnation. The Closed and Opened Gates. Drawn, Delivered. The Fragrance of Service. The Safe Deposit. The Regarding Christ A Specimen Concerning Prayer. Concerning Special Prayer.”

Well, we feel relieved. “The mountain has long been in labor and has brought forth a mouse.” Since this volume neither adds to nor takes away from the current controversy, may it rest in the shades of oblivion.

er. Concerning Hope. ‘Me’ and ‘I.’ The Right Time for Things. Having Things on Your Side. A Great Fact. A Revelation. To be Sorrowful. Revelation to Discouragement. The Champion of the Christian. The Inner Helper. The True Way of Triumph. Glorifying God. Jesus in His Nazareth Home. A Successful Courtship. What the Bible Has of Cheer and Hope for the Aged. True Mortality. Christ with Us.” Such a book by such an author is of inestimable value.

ENGLISH BAPTIST REFORMATION. (From 1609 to 1641, A. D. By Geo. A. Lof-ton, D. D.

This book is published by Chas. T. Dearing, Louisville, Ky. The book contains 280 pages, and is written from “a Pedobaptist standpoint.” The burden of the author is to show that in 32 years—from 1609 to 1641, the English Baptists were reformed from the practice of sprinkling to that of immersion.

He makes the usual Pedobaptist argument on “with water,” in speaking about the baptism mentioned by Knollys. He says, “granting, however, that such churches and their ministry, driven out of foreign countries, existed before 1641 in London, and that Knollys knew and walked with them, they could have been no other than the Annabaptist churches of 1611-1633, and there is no proof in either case of immersion among them by the statement of Knollys, that they baptized “with water.”

In referring to those whom Thomas Fuller called “Donatists new dipt,” our author says they were of the Hoffmannite and the Mennonite type. He says, “It is almost certain that both types practised pouring and sprinkling.” Here our author positively declines to accept “dipt” as meaning “immersed,” but would have it only mean christened. The author himself says, “It is needless to say that this volume is the product of the great contention which has grown out of the Whitsitt question, and though it is a treatment different in form from that of Dr. Whitsitt's question in Baptist history, yet it is primarily dependent upon Dr. Whitsitt's work for its original suggestions and data. This work adds nothing to nor takes anything from Dr. Whitsitt's thesis of 1641.”

Well, we feel relieved. “The mountain has long been in labor and has brought forth a mouse.” Since this volume neither adds to nor takes away from the current controversy, may it rest in the shades of oblivion.

## NEWS AND NOTES.

Utica church with a membership of less than one hundred gave Dr. Lowrey \$100.50 for the College, and now they come up with \$101.00 for Foreign Missions.

It is claimed that there are 11,000,000 children in the United States between the ages of 5 and 18 years old, who do not attend Sunday-school. What a mission field!

Great trouble is prevailing in Formosa. Hundreds of cities have been sacked and thousands of citizens killed. To this is added the horrors of nearly one hundred thousand cases of the plague.

The meeting at Winona was a great success. Some fifteen accessions, nine of whom were by baptism. Dr. Pace greatly endeared himself to the Winona people. Pastor Price is happy in his work.

Bro. Walter Hurt writes as follows from Winona: “It was raining last night and our entire membership was not out, but we raised \$125.00 for Foreign Missions, which will be made at least \$150.00.”

Deacon J. T. Buck, of Jackson, is attending the meeting of the American Sunday-School Union at Atlanta, Georgia.

We hope to have some good dots for our Sunday School from him when he returns.

Bro. W. D. Windham, of Vernon, Mississippi, wants somebody to write on 1st John v. 16, 17, and suggests that we have something from Dr. W. A. Roper, of Heidelberg. We would welcome a good, brief article on that subject.

During the recent illness of Hon. John Sherman, while on a visit to Cuba, it was reported that he was dead. The Spiritists at Washington City held a seance, and reported communications from the great Senator in the Spirit land. A few days later Mr. Sherman returned to his home much improved.

The meeting at Clinton, conducted by Rev. J. N. McMillin, closed Monday night with glorious results. Twenty-four were approved for baptism. There were some thirty professions of religion during the meeting. Dr. Wharton is happy,

and so are his people. Brother McMillin is rapidly developing into a first class evangelist.

Rev. A. B. Hicks writes: “Sunday was a good day at Waltham; large congregation, good interest in Sabbath School, raised \$18.00 for Missions, after having raised \$10.00 for Ministerial Education in March. We are delighted with THE BAPTIST. God bless you. Yours in the Master's work.”

We call the attention of our readers to the great benefit that may be derived by sending children to the Blind Institute in this city. A number who could not see when they came have been restored to sight, and others greatly benefitted. Write to Dr. W. S. Sims, the Superintendent for any information.

We spent last Sunday delightfully with Pastor Low and his people at Utica, preaching morning and night to attentive audiences. Bro. Low and his noble wife are doing a great work, and are highly appreciated by their people. The preacher's home is a neat, two-story building, inclosed with a nice new wire fence with iron posts. The lot runs clear across the block and has nice front and back yards, barn and garden. They are hoping to build a nice \$3,000.00 church at no distant day. Bro. G. W. Mimms is Sunday School superintendent and is some 79 years old and is efficient.

The Roman Catholic theology, founded as it is on a tradition of which the only interpreter is the Pope, dates from the dark ages and keeps itself almost entirely aloof from the principles and efforts of the modern mind. The theology and philosophy of Thomas Aquinas are exclusively taught in the seminaries, as if Bacon, Descartes and Kant had never existed. The decrees of the Council of Trent, together with those of the Holy Congregation in Rome, decide what should be taught concerning the books of the Bible, the canon, the forms of texts and the worth of translations, as though the whole work of modern criticism and exegesis had never been done.

Let us furnish your song books. Write for list of books and prices. Church Treasurer's book—Theo. Spelden, best on market. 100 names, \$1.50 200 names, \$2.00 300 names, \$2.50 400 names, \$3.00 500 names, \$3.50. A full line of church and Sunday-school supplies carried in stock. Send your orders to us.

## Southern Baptist Convention.

LOUISVILLE, KY. MAY 11-18, 1899.

The Southern Railway and Queen and Crescent route will operate special coaches through to Louisville, as follows:

Leave Winona at 6:50 P. M. May 9th.

Leave Jackson at 7 P. M. May 9th.

to be the most ancient nation on the earth, and are doubtless, like other Aryan races, of the line of Japhet. They have often been compared with the Jews, and they exhibit Semitic characteristics. Their business shrewdness is well known, and there exists a cynical proverb which states that it takes two Jews to cheat a Greek, and two Greeks to cheat an Armenian. —Cincinnati Enquirer.

In THE BAPTIST for April, 18th we inserted an item from the Alabama Baptist complimentary to Hon. E. M. Barber, of Biloxi, as a candidate for Lieutenant Governor of this State. We made the announcement without the knowledge or consent of Bro. Barber, and not knowing that there was any other candidate in the field. Now we learn that Hon. J. T. Harrison, of Columbus, is also a candidate for Lieutenant Governor, and that he feels like THE BAPTIST is championing Barber's cause. We say, no, go it brethren. We are like the frontier man was when his wife and a bear were fighting. “We do not care which whips.”

Among the great men at Atlanta, who take part in the Sunday-School Union are: D. L. Moody, the well known evangelist, Rev. Dr. A. F. Schaeffer, of New York, Rev. J. M. Crowell, D.D., of Philadelphia, the Rev. Newell Dwight Hillis, D.D., successor of Henry Ward Beecher in Plymouth pulpit, Rev. E. W. Rice, D.D., of Philadelphia, Rev. Russell H. Conwell, D.D., of Philadelphia, Rev. Dr. E. K. Bell, of Mansfield O., Rev. Addison P. Foster, D.D., of Boston, Rev. Henry Clay Trumbull, D.D., editor Sunday School Times, E. P. Bancroft, of New York, W. E. Dodge, of New York, W. A. Hillis, of U. S. N., F. G. Ensign, of Chicago, Gen. Joseph Wheeler, U. S. A., Morris K. Jesup of New York, the President of the Society, Rev. J. H. McCullagh, of Kentucky, W. L. DeGross, of Kansas, Rev. W. R. King, of St. Louis, Mo., Rufus M. Jones, editor American Friend, Philadelphia, Rev. Theodore Cuyler, D.D., of Brooklyn and others.

Connecting at Birmingham, Ala. where the Alabama delegates will join the train. This gives a daylight journey through Tennessee and Kentucky, passing Lookout Mountain and the Blue Grass regions of Kentucky, arriving at Louisville that afternoon.

For further information write to C. E. JACKSON, T. P. A., Birmingham, Ala.

## A Good Meeting at Winona.

We closed our meeting last night in the presence of a large congregation, and with the tide at its flood.

Bishop Pace preached for us ten days, and charmed our people by the clean, manly, tender, eminent, and forceful way in which he presented the gospel.

Long before he left us, we were delighted and rejoiced to know that there are still men in the flesh who can preach the gospel.

We had ten received by baptism, four by letter, and one by statement.

In addition to this, the last minutes he was with us, he spent in taking a collection for Foreign Missions, amounting to \$130. We will make it \$150.

We feel that we have had a season of great refreshing from the presence of the Lord. The future is full of hope.

W. P. PRICE.

## Church Roll and Record Book.

Good, cheap and complete.

Contains: Rules of Order, Church Covenant, Confession of Faith, Alphabetical Index for Names and Addresses, Also 140 pages for Minutes.

Good ink paper, bound in cloth, with leather back and corners, a durable binding.

In order to place one in every church we have reduced the price to \$1.50, postpaid. This price includes 12 blank church letters.

1 Roll and Record Book and 1 dozen Church Letters, per doz. \$1.20  
Printed Mission Envelopes, (per 1000) postpaid.....1 00  
Printed Church Collection Envelopes, (per 1000, postpaid).....1 00  
Warner's Mission Treasury Book.....25  
Money barrels for collections, (per 100).....2 50

Let us furnish your song books. Write for list of books and prices. Church Treasurer's book—Theo. Spelden, best on market. 100 names, \$1.50 200 names, \$2.00 300 names, \$2.50 400 names, \$3.00 500 names, \$3.50.

A full line of church and Sunday-school supplies carried in stock. Send your orders to us.

## BAPTIST BOOK CONCERN

(INCORPORATED)

Stationary, Bibles, Religious and Standard Books, Sunday-School and Church Supplies.

—FINE ENGRAVING—

642 Fourth Avenue, LOUISVILLE, KY.



## Temperance.

We must inspire government with a sense of its responsibility to high heaven.—Gerritt Smith.

Our revenue may derive some unholy benefit from the sale of alcohol, but the entire trade is nevertheless a covenant with sin and death.—London Telegraph.

I am within the truth when I state that in four cases out of five, when an offense has been committed, intoxicating drink has been one of the causes.—Late inspector of English prisons.

What I wish to do is to lift the temperance idea to the level of its patriotic significance. I know that it has two sides. \*\*\* But there is one thing that law can do, which the safety of Republican institutions demands, and that is to shut the door of the drinking saloon.—Wendell Phillips.

Throw out your light; teach the people to feel that they are the law-makers. Show all the friends of temperance the folly of sending drinking men to our legislative halls, and then sending them petitions to save the community from the ruinous effects of their own practice.—Edward C. Delaven.

There can be no doubt that of all the proximate sources of crime, the use of intoxicating liquors is the most prolific and the most deadly. Of other causes it may be said that they slay their thousands; of this it may be acknowledged that it slays its tens of thousands.—Twentieth Annual Report of the Executive Committee of the Prison Association of New York.

As the temperance movement presses on towards its final triumph new obstacles will be continually thrown in its way. The contest is to be one of the most earnest and determined the world has ever witnessed. All that selfishness, money, official position, talents and learning can do, will be done to save the liquor traffic from destruction. Among the most formidable of these obstacles are those thrown in the way professing in the interest of the good cause itself. At first sight they deceive many of its true friends and for a time lead them astray. The devil is never so hard to meet, so difficult to overcome, as when he appears in the garb of an angel of light.—S. B. Hastings.

I am thoroughly, heartily and honestly of the conviction that the traffic in strong drink prevailing in our land, resulting from custom supported by appetite and entrenched in party, cannot be overthrown until the Christian people of the land are taught the duty of using their political influence, as they have been taught to use their moral influence for its overthrow.

\*\*\* For forty years we have been educating the people in the moral and religious aspects of this question, and today we can see that we have realized very great success. \*\*\* Our moral convictions upon this subject are clear; our convictions of civil duty concerning the drink must be made equally as clear.—James Black.

Rev. T. B. Harrell, in a long letter to the *Bienville New Era* on the question of prohibition, says: "The time has come when we cannot afford to be neutral ground on the whisky question, if it is possible to do so. Whisky is destructive to every interest of our country, and our attitude to the whisky question is our attitude to the vital interests of our own country. This question is having to do with all of us—is affecting us all, and we are bound to have to do with it in some way or other. We must speak out either for or against the interests of the people. The laws of a country which turn loose upon a people such a blighting, withering curse as alcohol are certainly defective, and should be changed. The true object of law is to protect and foster the interests of citizens for whom the laws are made. But the license law, instead of protecting and building up, simply tears down every interest of humanity, and works in direct opposition to every other law."

### The Saloon as a Bank.

W. H. PATTON.

You deposit your money—and lose it. Your time—and lose it. Your character—and lose it. Your health—and lose it. Your strength—and lose it. Your manly independence—and lose it. Your home control—and lose it. Your home comfort—and lose it. Your wife's happiness—and lose it. Your children's happiness—and lose it. Your own soul—and lose it.

Christian comes from Christ. Could a Christian favor the liquor traffic? There is nothing Christ-like in the traffic. The liquor traffic is God's worst enemy and the devil's best friend. It is evil and only evil. Antagonizes the church,

home, civilization, prosperity, morality and good government.

Sam Jones says: "Why is it that you temperance people are all trying to save the drunkard? You make me think of a poor little rabbit going a mile a minute to get away from that big hound, and you stand by the track and say, 'go it rabbit, your hole is only a half a mile away!' and the rabbit says, 'you don't have to encourage me—I'm doing my level best. Just you head off that dog.'"

Who in the world does not gather up the products of his work and show them at fairs and expositions? The liquor dealer. What a sight this would be, dear friends, the products of the whisky seller? We would need no more temperance urging. Such a spectacle as that would be enough to make the voters of this Nation cry aloud against the monstrous sin, and the saloon would go.

### Mozley's Lemon Elixir.

A PLEASANT LEMON TONIC  
For biliousness, constipation, and appendicitis.  
For indigestion, sick and nervous headache.  
For sleeplessness, nervousness, and heart failure.  
For fever, chills, debility and kidney diseases, take Lemon Elixir.  
Ladies, for natural and thorough organic regulation, take Lemon Elixir.  
Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1 bottles at all druggists.  
Prepared only by Dr. H. Mozley, Atlanta, Ga.

AT THE CAPITOL  
I am in my seventy third year, and for fifty years I have been a great sufferer from indigestion, constipation, and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.  
L. J. ALDRIDGE  
Door-keeper Georgia State Senate, State Capitol, Atlanta, Ga.

MOZLEY'S LEMON ELIXIR  
is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.  
Salem, N. C. MRS. S. A. GRESHAM.

MOZLEY'S LEMON HOT DROPS.  
Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable. 25c at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga. mar-apr

### Who Knows Him?

Dear Baptist:  
About two weeks ago one J. Forest Winston, came to Ackerman, claiming to be a Missionary Baptist preacher. He lectures, preaches and takes collections for Cuban missions and the Lee Orphanage, Havana, Cuba. A few days after his arrival here, a lady claiming to be his wife came. He

was arrested on suspicion and is now awaiting trial. Any information concerning him will be thankfully received. He has one artificial leg. Respectfully,

W. L. A. STRANBURG,  
Pastor Baptist Church,  
Ackerman, Miss., April 17, '99.

To restore the Clear Skin, the Bright Eye, the Alert Gait and Sound Health, use Dr. M. A. Simmons Liver Medicine.

### Southern Baptist Convention.

LOUISVILLE, KY., MAY 11-18, 1899.

On account of the Southern Baptist Convention, the Illinois Central Railroad will sell round trip tickets at one fare on May 8th to 12th inclusive, good to return in 15 days from date of sale. It deposited with the joint Agent of the lines, at Louisville, prior to May 18th, an extension may be had to June 10th, 1899. The Illinois Central is the only line running regular through trains (Double Daily) to Louisville without change of cars, with elegant Pullman sleepers, and Free Reclining Chair Cars. You save six hours in time by this line.

The "Baptist Special" will leave Jackson, Miss., Wednesday, May 10, 1899, in charge of Rev. L. S. Foster, and other prominent ministers. Those desiring berths in Sleeper should write to the undersigned. One Sleeper and Coach will leave Grenada at 5:05, P. M., via Holly Springs, on May 10, connecting with the Baptist Special at Fulton, Ky.

Those rates are open to ALL.  
L. F. VONTGOMERY, T. P. A.  
JACKSON, MISS.

WM. MURRAY, D. P. A.  
NEW ORLEANS, LA.  
til m 12

### A TEXAS WONDER.

HALL'S GREAT DISCOVERY.  
One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

E. W. HALL,  
Sole Manufacturer, P. O. Box 218, Waco, Texas.

For sale by all druggists.  
READ THIS.

Jackson, Miss., Feb. 17, 1899.  
I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. Its effect is wonderful.

G. W. WILLIAMS,  
Ass't Chief Police.

Feb. 25-12m.  
Rob Childbirth of its Terrors and Minimize the Pain and Dangers of Labor by using Simmons Squaw Vine Wine or Tablets.

### Delegates to Southern Baptist Convention.

Each delegate will send his own name to the Committee on Entertainment, Thos. J. Humphreys, Secretary, 544 West Main Street, Louisville, Ky.

Each appointee will please inform me of it, the very day he decides not to go, even if you must write me at Louisville, so that your place may be given to another; but if in any event you find before May 10th that you cannot go, write me at Winona, so that your place may be given to another man. Think, brethren, of this. Think of the other man, and do not hold down a place in Kentucky when you are in Mississippi. It will cost you a one cent postal card and the writing of a dozen words. It will save a lot of trouble to the bewildered and perplexed secretary, and some anxiety to the other man. If your name occurs in both classes let me know. The list in Class I is made out on the basis of last year's delegation. I hope it will be possible to make it larger by an increase of contributions. If, in the event that it must be smaller, on account of reduced contributions, the delegation will be notified, and such names will be erased as are agreed to at that time.

#### CLASS I.

J. D. Anderson.....Blue Mountain  
N. W. P. Bacon.....Oxford  
Henry Bennett.....Moss Point  
T. J. Bailey.....Jackson  
W. M. Burr.....Greenville  
D. Burney.....Ackerman  
G. B. Butler.....Lexington  
J. R. Carter.....Blue Mountain  
R. A. Cochran.....Cleveland  
S. G. Cooper.....Tupelo  
W. J. Derrick.....Canton  
M. J. Derrick.....Courtland  
L. S. Foster.....Jackson  
W. A. Hamlett.....Grenada  
J. A. Hackett.....Meridian  
J. P. Hickman.....Durant  
H. P. Hurt.....Kosciusko  
S. L. Hearn.....West Point  
J. P. Harrington.....Osyka  
E. P. Jones.....Columbus  
W. W. Kersh.....Brandon  
J. L. Low.....Union  
P. I. Lipsey.....Greenwood  
E. B. Miller.....West Point  
W. A. McComb.....Crystal Springs  
J. K. Pace.....Hazlehurst  
W. P. Price.....Winona  
J. L. Price.....Norfield  
R. M. Richardson.....Eupora  
H. W. Rocket.....Harrison  
A. V. Rowe.....Winona  
J. W. Sturdivant.....Shuqualak  
H. F. Sproles.....Vicksburg  
J. A. Scarborough.....Bogue Chitto

R. A. Venable.....Meridian  
W. F. Yarbrough.....Jackson

CLASS 2. (So far as heard from.)

S. W. Cole, Trinity Association.....Maben  
J. P. Culpepper, Miss. Ass'n.....Gloster  
J. T. Ellis, Yazoo Ass'n.....Goodman  
W. E. Ellis, Cold Water Ass'n.....Senatobia  
J. P. Hemby, Copiah Ass'n.....Hazlehurst  
J. R. Johnston, Strong R. As. Steens Creek  
L. P. Kees, Fair River Ass'n.....Fair River  
T. E. Morris, Harmony Ass'n.....Good Hope  
A. J. Miller, Central Ass'n.....Yazoo City  
M. L. Oswalt, Chester Ass'n.....Maben  
J. B. Beck, Pearl Leaf Ass'n.....Clinton  
H. M. Whitten, Kosciusko Ass'n.....Kosciusko

apr 12-3w  
Louisville, Ky. Apr. 15, '99.

Dear Brethren:  
Will you please give notice that a meeting of Richmond College alumni will be held, and a banquet spread at the Galt House, Louisville, (convention headquarters), on Friday night, May 12, at 9:30. Please ask all Richmond College alumni who expect to attend to notify me as early as possible.  
Yours very truly,  
W. O. CARVER,  
Sec. and Treas. Ky. Chapter.

### Southern Baptist Convention.

LOUISVILLE, KY., MAY 11-18, 1899.

The Southern Railway will sell the round trip, tickets to be sold tickets at the rate of one fare for May 8th to 12th inclusive, with final limit fifteen days. Tickets may be extended to leave Louisville not later than June 10th, provided they are deposited with agent at Louisville prior to May 18th and payment of fifty cents.

For further information call on any ticket agent of Southern Railway or write C. E. Jackson, T. P. A., Birmingham, Ala. a6 5t

The Lumbermen's Association of which our Bro. B. A. Tucker, of Senatobia, was president, reports the growth of their body from August 25th, 1897, at which time they had five active members, to the present membership of 31. They report the business of the Association in good shape and plenty of money to meet all liabilities.

### \$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.  
Address, F. J. CHENEY & Co.,  
Sold by Druggists, 75c. Toledo, O.

## MEN AND WOMEN MAKE \$1500 A YEAR SURE

Gold, Silver, Nickel and Metal Plating.

Profits Immense. New Process. Easily Learned.

Mr. REED Made \$88 First 3 Days.  
Mr. COX writes: Get all I can do. Plate 30 sets a day. Elegant business. Mr. Woodward earns \$170 a month. Agents all making money. So can you.

Gentlemen or Ladies, you can positively make \$5 to \$15 a day, at home or traveling, taking orders, using and selling PROF. GRAY'S LATEST IMPROVED PLATERS. Unequaled for plating watches, jewelry, tableware, bicycles, and all metal goods, heavy plate. Warranted. No experience necessary.

LET US START YOU IN BUSINESS FOR YOURSELF. Be your own boss. We do all kinds of plating ourselves, have had years of experience. Manufacture the only practical outfits, including generators or dynamos, and all tools, lathes and materials. All sizes complete. Ready for work when received. Guaranteed. New modern methods.

WE TEACH YOU the art, furnish recipes, formulas and trade secrets, FREE. Failure impossible.  
THE ROYAL, OUR NEW DIPPING PROCESS. Quick. Easy. Latest method. Tableware simply dipped in molten metal, taken out instantly with finest, most brilliant, beautiful plate, ready to deliver. Thick plate every time. Guaranteed 5 to 10 years. A boy plates 200 to 300 pieces tableware daily. No polishing, grinding or work necessary.

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## WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY,  
JACKSON, MISS.

## STUDY FOR APRIL.

MEXICO, BRAZIL.—"For the earth shall be filled with the knowledge of the glory of the Lord." Mexico: missionaries, 13; native assistants, 17; churches, 32; out-stations, 23; membership, 1,132; baptism, 104. Brazil: missionaries, 13; native assistants, 15; churches, 21; out-stations, 13; membership, 1,274; baptisms, 283.

STUDY TOPICS.—Romish superstitions. S. B. C. missions to Brazil; to Mexico. Home life in these countries. Who is my neighbor?

This month's study of our missions in Mexico and Brazil has been very interesting and helpful.

Many, no doubt are much more interested in our work in these Papal countries. It is impossible for any one to be interested in any thing that they know nothing of. Hence the importance of a more thorough knowledge of our missionaries and their fields of labor.

Our Woman's Missionary Society, Jackson, had an interesting meeting Monday P. M., with about eighteen members present.

## Home Missions.

MISS LIZZIE BASTICK.

Time has come when we cannot afford to be ignorant of the work done by Woman's Mission Societies.

The wonderful advancement made during the past ten years is only a beginning of what we can and will do.

Dr. Barton, on one occasion, in speaking of the subject, "Perils and possibilities of Woman's Mission Union," said he was a great admirer of their work, and retrained from speaking of the perils, lest he be misunderstood.

Yet a friend, who would have us know the dangers, that greater and grander things might be achieved by avoiding them, pointed them out as there being a disposition on our part to emphasize the social, instead of the spiritual side in the Society, and to resort to unscriptural means of raising money, or to say we did so much, and the church did so little.

I think if our friend should now speak to us he would say that the possibilities over against the perils he mentioned, have sunk them into oblivion.

Woman's Mission Societies last year sent out boxes valued at \$24,352.92; total contributions of Woman's Mission Union, \$35,636.24. This is "a drop in the bucket," but

never in the annals of time has there been such a field of work for the laborers of God.

O, if we could only get more of our Christian people to realize what they are missing by not seizing the golden opportunity, and should not the increase in our opportunity increase our contributions accordingly?

In wealth we are second to no nation, and if we were only willing to deny ourselves more we could soon lift our nation as a standard to the world for Christianity. 'Tis true we have some very destitute fields of labor for missionaries at our very doors. Louisiana, for instance, in places, has fifty Catholics to every one Baptist, and in some districts of Home Mission fields churches and Sunday-Schools are as far as fifty miles apart.

In the mountains west of Salisbury, North Carolina, there are not less than six thousand of the host of silent Baptists. "Religiously they are as pious as any, and doctrinally sounder than most." But in real work and zeal for the salvation of the world, and in the reliability as soldiers of the cross, they represent inertia—God cannot depend on them for the advancement of his kingdom. They are Baptist—brethren—apart from us, and they have power, but no control over their power.

Niagara had power it gave nature grandeur to see the tremendous power, but it had no control over its power until a Buffalo company harnessed its power and trained it to channels of usefulness and now furnishes his electric lights to three cities. Does this suggest any application?

Why not by our denials and contributions send missionaries to harness the power of our silent brethren and make of them a far more brilliant light than any produced by Niagara's power—a Christian light that will send its rays into every remote corner of that mountainous region.

Will we do this or will we sit at ease while the Mormon's and other denominations are snatching the crown from our heads.

Just think of 400 Mormons now traveling through our Home Mission district, and unless we rally we will have a miniature Utah here in our midst.

I relate the following as an example of what those noble hearted mountaineers will do when once aroused to a sense of their duty: A minister from Eastern North Carolina while on a visit to the mission field in Western North Carolina impressed upon the mind of one noble man the importance

of giving to missions. On returning home he sent the man a mite box in which to deposit money for missions. When the man received it he said, "Wife, that is a blessed salvation box; let's ask God to open our eyes that we may find the way to put money into it." So they prayed, and on the following day the man took his horse and plow and hired to a neighbor to plow, thereby realizing \$2.00. He and his wife fasted all day; this they calculated at 50 cents, and products sold from farm amounted to 50 cents, so total amount raised was \$3.00.

What an offering! How many of us would plow or do anything equally as hard without one meal during the day?

Let us ever keep in our hearts America for Christ, the world for Christ.

## Obituaries.

J. H. Durley.

At 6 o'clock P. M., April 14, 1899, gentle, loving hands laid to rest in the Oxford cemetery, the body of our friend and brother, J. H. Durley. He was a young man, 24 years of age.

When the call for volunteers was made at the opening of the late war, as Captain of the Oxford Rifles, with others of his comrades he tendered his services to his country in behalf of Cuban liberty.

In June, '98, he was graduated from the University of Mississippi with a B. A. degree. On December 16, '98, he was mustered out of service, and entered the Louisville Medical College December 28th, where he was permitted to remain only three and a half months, when the Master called him up higher.

Bro. Durley was a son of G. W. Durley, of Oxford. His was a life full of promise. Being faithful to every trust, and assiduous in all his labors, the rainbow of promise that spanned his horizon was growing more and more resplendent as the years passed.

"Hardie," for such was his home name, was a fine specimen of young Christian manhood. He was a dutiful son and a loyal church member and true to his friends. The beautiful and gorgeous floral tributes that were contributed by friends in Louisville, and letters of condolence written to the family from the same place, attest the strength of the friendships formed in so short a time among strangers.

May the great comforter of hearts abide with the sorrowing ones.

W. I. HARGIS.

J. W. Ferguson.

Bro. J. W. Ferguson, familiarly known as "Uncle Jesse," passed into his reward April the 6th, 1899, at his home near Crystal Springs, Miss.

Bro Ferguson was a native of Georgia, born October 13th, 1810, moved to the State of Mississippi in the year 1818, and located in Pike county. On December 17th, 1831, he was happily married to Mary Ann Tomlinson, who bore to him four daughters and three sons. In the year 1846 he professed faith in his Savior and was baptized into the fellowship of Hopewell

Baptist church by Rev. S. B. Mullen. Here he, was ordained to the office of deacon and served long and well, "purchasing to himself a good degree and great boldness in the faith."

In January, 1871, he moved to the State of Louisiana, where he made his home until 1889. Coming back to this State he located near Crystal Springs and united with Harmony church.

It was the privilege of the writer to visit him in his last lingering sickness, and instead of ministering comfort to him, he was a source of comfort to me. Oh, how sweet to stand by the side of an old soldier of the cross in his last day and hear the expression of ecstatic joy at the prospect of a rest in the Sweet By and By! Bro Ferguson said to me: "My last day will be my happiest day."

He was patient in his affliction, but longed for the time to come when he should receive the summon, "Child, come home." "Uncle Jesse" was the progenitor of 38 grand children, 63 great grand-children, and 6 great great grand-children. He was in his 89th year. He served his day and generation well.

"Servant of God well done;  
Rest from thy loved employ."

J. C. FARRAR.

William D. Kellum.

William D. Kellum was born April the 6th, 1849, in Winston county.

Died February 2d, 1899, age 49 years, 11 months and 4 days.

He professed religion last summer, joined the Baptist church at Pleasant Ridge, was always at church on Saturday and Sunday, was a true Christian, a better neighbor no one could ask for. He was always ready to do anything he could for his neighbors or any one else that was in trouble; he was a loving and affectionate husband and father, and leaves a wife and one daughter, with a host of relatives to mourn his departure. His memory is precious.

Written by A FRIEND.

Miss Womack.

Miss Drusilla Womack, born March 18, 1875, professed faith in Christ and connected herself with the Providence Baptist Church at the age of twelve, died January 26, 1899. Her Christian character during this year is sufficient evidence for us to believe she is sweetly and peacefully resting on the bosom of our blessed Savior.

She was so young just budding into useful womanhood, kind, gentle, and loving. This only intensifies your sorrow, but what is death to her? Peace, joy, love, eternal rest, free from the suffering she endured on earth.

Then, dear ones, sorrow not, for she has only passed over the river, safely resting in the beautiful "city beyond."

REBECCA MANCILL.

Maben, Miss., April 17, '99.

A preacher had better work in the dark, with nothing but mother wit, a quickened conscience and a Saxon Bible to teach him what to do, and how to do it, than to vault into an aerial ministry into which only the upper classes shall know or care anything about him.—Prof. Phelps.

No other medicine Builds Up and Fortifies the system against Miscarriage as well as Simmons Squaw Vine Wine or Tablets.

## SUNDAY SCHOOLS.

Lesson For May 7th, 1899.

BY W. F. YARBOROUGH.

THE VINE AND THE BRANCHES—John xv. 1-11. Golden Text: I am the Vine, ye are the branches. John xv. 5.

Our lesson is a continuation of Christ's valedictory address to the Apostles. It is uncertain where the fifteenth and sixteenth chapters were spoken, but by comparing the closing words of chapter fourteen with the opening words of chapter eighteen it seems probable that he was still in the upper chamber.

The central thought is fruitful-ness through union with Christ.

THE FIGURE OF THE UNION.

The believer's union with Christ is difficult to explain in abstract terms. Its meaning is much more clearly set forth by the illustration which Jesus used on this occasion. We must not expect the figure to correspond with what it sets forth in every detail. Our Lord gives us the points of correspondence. He is the vine supplying the vital force; the disciples are the branches deriving their life from the vine; the Father is the husbandman, or vine-grower, taking away the fruitless branches and pruning the fruitful ones. The believer's union with Christ so strikingly set forth by this beautiful figure is one of the profoundest teachings of the New Testament, one repeatedly emphasized by our Lord and one which constitutes the key to the writings of Paul.

THE FRUIT OF THE UNION.

By the introductory words of the chapter, fruit-bearing is set forth as the mission of the disciples. Their fruit is to consist in soul-saving. The vine reproduces itself through the fruit of the branches. Jesus the vine must produce fruit through the branches abiding in him. This abiding in him was the condition of bearing fruit. The union must be two-fold, the believer in Christ and Christ in the believer. Bruce suggests that this means that the union of the branch with the vine is a structural union while the union of the vine with the branch is a vital one. In other words the disciples must abide in him structurally by abiding in his word, holding right views of doctrine, while he was to abide in them vitally by his life-giving, fruit-producing spirit. In this way the proper relation between sound doctrine and good works is set forth. Indeed, there

is no fruit unless such union exists. Jesus himself declares as much when he says, "Apart from me ye can do nothing."

PERMANENCE OF THE UNION.

At first glance verses two and six seem to teach apostasy, but this would be contrary to other plain teachings of Jesus. Compare John iv. 14; vi. 47; x. 26-29. Jesus evidently means that there will be many professed followers of him who seem to be genuine branches but the absence of fruit will show them to be otherwise and will cause them to be taken away. Their final fate is vividly set forth in verse six. The branches of a vine have in them the continuity of fibre and the identity of substance that exist in the vine. So if there is real union between Christ and the believer there must be in one the same life that there is in the other. If the life in Christ is eternal, then when he is formed in us the hope of glory the same eternal life must be in us.

BLESSEDNESS OF THE UNION.

Some glorious blessings result from this union while the work of fruit-bearing is going on. To ask whatsoever one wishes with the assurance that it shall be done is a wonderful promise but we should not overlook the "if" upon which it rests. "If ye abide in me and my words abide in you," forms the limitation to our prayers. If the union and communion between the believer and Christ are unobstructed the believer will wish only to ask for those things that are in accord with the divine will. As Westcott says, "his prayer is only some fragment of Christ's teachings transformed into a supplication and so it will be heard."

Another blessed result is, that as this relationship gets in its perfect work we find ourselves abiding in the sunshine of Christ's love, not only his love to us but ours to him. The love that characterizes him also characterizes us. This happy state is conditioned upon keeping his commandments.

Still another blessing set forth is, that on account of the things here spoken the joy which was characteristic of Jesus Christ might also characterize the disciples united to him. Not only that, but this joy might be perfected in them. Jesus was a man of sorrows but at the same time was filled with a joy higher than earth could give. This joy the believer may claim if united to him. It is a joy dependent upon harmony of relationship, the possession of which is an unspeakable blessing.

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## HOME READING.

## Tim's Reward

Tim's father had just died, and the earnest desire that he might be able to take care of his mother, who was far from strong, filled Tim's heart; so on the very day after his father was buried he started out to "hunt up a job," for up to that time he had gone to school.

But it was so late in the summer that the farmers were all supplied with hands, and, after applying at three or four places, Tim stopped, almost discouraged, before a beautiful house in the midst of large grounds. The gardener was working among the flower-beds, and Tim heard a woman, who was wheeling a baby up and down the walks, say, as she passed him once: "These late heavy rains have given the weeds a good start of you, Thomas."

"You're right, nurse; and of all times for that boy to take himself off! He wasn't worth his salt, to be sure; but I could manage to get something out of him. What I'm to do between the mowing and the weeding, now that the leaves are beginning to fall, is past me!"

Tim's heart beat high, and in another moment he had opened the gate, and going to Thomas' side, said, eagerly: "Please, sir, I was looking at your flowers, and couldn't help hearing what you said. May I weed for you? I am very anxious to earn some money."

"What do you know about weeding?" asked Thomas, rather gruffly, looking him well over.

"A little," said Tim; "but I am sure I could soon learn more, if you would kindly tell me what you like. I want the work very much."

"Humph!" said Thomas; then glanced at nurse, who nodded quite violently.

"Well," he said, after a moment, "you may try for an hour. I'll soon be able to tell what you are worth. You may begin on that bed there."

In passing the little carriage to go to the bed, which Thomas had pointed out, Tim stopped to look at the lovely child, and with such evident admiration as quite won nurse's heart; and the little creature herself, after one long look from her bonnet baby eyes, put out both hands to him, saying: "Nice boy, bay likes nice boy!"

"To think of her taking to him like that!" exclaimed nurse, as

Tim, blushing with pleasure, went to his work.

Two or three times Thomas came and stood for a moment by his side watching him; then, with a little nod of satisfaction, went away and left him to himself. One, two, three hours passed, and nothing was said about Tim leaving off; and at last, when, at 6 o'clock Thomas gave him his money, he said: "You may come again to-morrow morning."

It would be hard to find a happier boy than Tim when he laid his first earnings in his mother's hands and told her he was to go again on the morrow.

He was at work bright and early next morning. As he was weeding the lawn after breakfast, a sweet-faced lady came out of the house and began wheeling baby up and down the walks. The moment the child caught sight of Tim, she held out both arms toward him, saying, in her cooing little voice: "Bay's nice boy; come to Bay." And Tim's brown face flushed again, as he went out and took one of her tiny hands in his.

"My baby seems to have made friends with you," said the lady, kindly. "Nurse has a bad headache, and I have some sewing I want very much to do. Would you be very careful, if I asked you to wheel her for a while? I will explain to Thomas."

Careful! Never did any one feel a greater responsibility than Tim as he rolled the little carriage across the lawn, the baby looking up into his face with her great, serious eyes, and the lovely lady watching them from the piazza! And when, an hour later, she called him to her, and told him kindly that he was an excellent nurse, and that he should help her again some day, Tim's happiness was complete.

Then she asked him about himself, and listened, greatly interested, while he told her of his great desire to take care of his mother, as his father used to do. That night, Thomas told Tim to come again the next day; and so things went on for a whole week, and, though the boy never imagined how closely he was being watched, he worked, as his father had always taught him to work, faithfully, neglecting not the smallest thing that Thomas gave him to do. Finally, as he was about to leave on Saturday night, Thomas told him to go into the house, that the master wanted to see him; and presently Tim found himself standing before a kind-looking gentleman, whom he had seen once or twice before about the place.

"Well, my boy," he said, "Thomas tells me that you have proved very faithful about the work which he has given you to do, and others tell me the same thing, and, as we want a boy, you may have the place;" and then he named a sum as wages far exceeding Tim's hopes.

As Tim began to thank him most gratefully, the gentleman said: "No; you have only yourself and your parents—who must have taught you well—to thank. If you had not been found faithful and trustworthy in the little things; if you had been careless and unfaithful and slighted your work, I should never have thought of offering you the place. Tell your mother so. I am sure I need not tell you to be here early on Monday."

And so Tim, by being faithful over the "few things," won for himself a position which he held for years; for finally he himself became gardener, with a boy under him.—*Annie L. Hannah.*

## Obituaries.

## Wilson Price.

Mr. Wilson Price departed this life April 7, 1899. Closed his earthly pilgrimage and went to join the heavenly throng, and his Master whom he loved and served.

His life was one of constant duty and benevolence.

He was a friend to God as Abraham of old. He died the death of the righteous. While his last weeks were attended with much suffering he was comforted with the constant and vigilant care of his family relatives and friends.

His presence will be greatly missed in all the places that knew him. He was a leader in his church and community and we might say the strongest man in all that community morally.

His wife and children the Lord comfort and direct them, and heal their broken hearts, for they shall be very lonely without husband and father.

We cannot speak his praise too much as one we greatly loved, but we have only to trust in the Lord and do good and we shall soon be gathered together as one mighty loving family in Christ.

While it is sad to give him up yet it is comforting to know he is gone to his reward in Heaven.

Dear Uncle, we shall miss your conversation and your presence, but our affections will go up and on after you and you shall have an everlasting place in our hearts and memory. We shall ever cherish the conversations and corrections from your lips.

Lord we thank thee for a religion that saved our mother, that saved our uncle and that will save all who believe and trust in thee with loving confidence. May we all be constrained to exemplify his life in our daily walk among the children of men.

The funeral services were conducted at 12 A. M. on the 8th by Bro. Ben Crofford and Bro. Richard Johnson, both of them being ministers of that community and having long and sweet fellowship with our Brother.

The funeral was one long to be remembered by one of the largest gatherings ever witnessed at a burial in that neighborhood and a very large part being his immediate relatives.

With sad and sorrowing hearts we laid him in the old family burying ground beside his father and mother, grand-mother, sister and children. The sister being to us the dearest one that lies in that sacred spot, as she was our dear, dear mother.

We could write many precious words, but space will not permit. We enter in full sympathy with the entire family and especially our brother who is the pastor of his father's church, Old Moaks Creek. May the Lord sustain him in this his greatest and darkest trial, is my prayer.

J. W. COLLINS.

Norfield, Miss.

## Mrs. Ella Avery.

Mrs. Ella Avery, wife of T. M. Avery, and daughter of S. E. and Mary Bass, was born August 17, 1867, and died August 6, 1898.

She united with the Baptist church while quite young, and lived a devout, consistent Christian life to its close.

She left a husband, four children, and many friends to mourn her death. She died praising God, having called her relatives to her bed side, and told them she would soon be at rest, requesting her husband to bring up their children in the fear and admonition of the Lord, and for them all, and all her friends to meet her in the home of the redeemed.

Such a life, how inspiring!  
Such a death how victorious!

"One gentle sigh the fetters broke,  
We scarce could say 'she's gone,'  
Before her willing spirit took,  
Its station near the Throne."

A. B.

## Mrs. Hattie A. Fairchild.

Many readers of the old Baptist Record will grieve to know that our dear sister, Mrs. Hattie A. Fairchild, has been called away from her labors amongst us. Her gifted pen often enriched the columns of that paper, as many recall, and her eloquent pleas for the care and support of our aged and disabled ministers will not soon be forgotten. Her death occurred in the city of New Orleans on the 2nd of March last, in which city she had recently made her home.

Sister Fairchild was the third daughter of Rev. and Mrs. Joseph Autley, people of blessed memory to many in Mississippi. Elder Autley was long a prominent and useful minister in Central Mississippi, and Sister Autley, who still survives, one of the noblest of preacher's wives.

Our Sister's married life with the husband of her youth, Mr. Hilton Fairchild, was, as is common with all women who recognize their rightful sphere, full of affection, industry, usefulness and happiness. What time she could take from her domestic duties she gave to literary pursuits and several of our popular journals have gladly given her more than life like sketches and touching moral stories to the public through their columns.

She was the mother of three children, two of whom survive her to cherish the memory of a thoughtful and devoted mother and will doubtless, it is hoped, live to develop the impress of her careful training and answer her fervent prayers that they might grow into intelligent and useful citizens. She had from early in her young

life been a pious and useful member of the Baptist church, and died as she had lived, strong in the faith of the blessed gospel.

Her sufferings in her last days were great but her fortitude and godly submission were characteristic of the true Christian, believing that the Lord, whose she was and whom she served, knew best. A loving and dutiful daughter, a careful and devoted wife and mother, a trusting, faithful Christian, and an ever ready helper with hand, tongue and pen of every good cause and needy person. She filled out her allotted time and at the Master's call went home to rest. May the everlasting arm encircle, bless and comfort the sadly bereaved ones and fulfill the mother's earnest prayers in the lives of her dear children.

J. A. H.

## Mother Annie Gardner.

Bellefontaine, Miss., Apr. 18, '99  
"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in its season."

Our dear Mother Annie Gardner was born June 16, 1819, and departed this life January 30, 1899, was married to W. E. Gardner June 27, 1839. By faith she embraced Christ and joined the church in 1830.

"On earth she sought her Savior's grace,  
On earth she loved his name;  
So now she sees His blessed face,  
And stands before the Lamb."

She was a faithful and consecrated member of the church for forty-eight years, ever following the example of her dear Lord, seeking to do His will, striving to so let her light shine before men that they might see her good works and glorify her Father who is in heaven. Thus she lived and thus she died. And now she rests from her labors, and her works shall follow her.

Sleep on dear mother,  
And take your much needed rest,  
God called you home,  
He thought it best.

Sister Gardner was a devoted wife, an affectionate mother, a true friend, and good neighbor, and those who knew her best loved her best, for her many virtues and amiable character.

She leaves a family of children and grandchildren to mourn her loss, but they weep not as those who have no hope.

For hope still lifts her radiant finger,  
Pointing to the eternal home,  
On whose portals still she lingers,  
Looking back for us to come.  
If no other hope were given,  
Us to keep from wrong or sin,  
Would we not strive to reach a heaven,  
Where all we love shall live again?

A. B. HICKS.

## Ministerial Education.

As the urgency of collections for Missions is over for a while, we beg the friends of Ministerial Education to help that work now. Our Ministerial Board has now twenty-three ministerial students to provide for and assist. Many churches and friends have contributed to the work during the session; and by their help and the blessing of God, we have gotten along well thus far. Now we ask help for the months of May and June, the last two months of the College session. The session will go on till the last of June.

The twenty-three ministerial students now aided by our Board are all excellent men; modest and Christianlike in their behavior, and diligent in their studies. They are industrious also, and do all they can, as occasions offer, to save expenses. They work gardens, cut wood, mend shoes, cut hair, etc.

In behalf of our Ministerial Board and its work now, we ask the help of our pastors and churches, all of them; also of our Woman's Missionary Societies; and of all friends of Ministerial Education in the State. Send us a contribution, as large as you can, and as quick as you can. And the Lord himself will reward you, for it surely is His work.

We also earnestly beg those friends who have made pledges to Ministerial Education, that if they have not paid those pledges, they will do so at once. Also those to whom apportionments were made at our Associations last fall, that if not already paid, they will make an effort to forward the amounts.

Dr. W. T. Lowrey, who is President of our College, and also President of our Ministerial Board, joins me in this appeal. Also says that the ministerial students now being aided by our Board are a most excellent body of young men, every one of whom he would gladly himself personally assist. He also joins in this appeal for help for the work for these two months, May and June, that we may close the year successfully and joyfully.

GEO. WHITFIELD, Sec.

Clinton, Miss., April 20, 1899.

## Christ's Gift of Himself.

"He gave Himself for us," that He might win us for Himself "for a possession." Yes, in the commerce of love, nothing but a heart can buy a heart. Jesus gives Himself to me that I may give myself to Him. That is the only gift that satisfies Him. The only result which He recognizes as being the fruit of the travail of His soul, which is sufficient for Him, is that we poor men, broken down from our selfishness, emancipated from our sins, with our wills set free, should go to him and say: "Lord, thou art mine, and I, poor as I am, little as the gift is, I am thine."

We shall only be his in the measure in which we are "purified." And it is his love that purifies us, and his gift that purifies; for that gift sets in operation within us a whole multitude of new motives and new desires. And, more than that, he gave himself that our sins might be taken away. But there is the present gift, as well as the

past one, for he is giving himself still, moment by moment, and hour by hour, to every one that cleaves to him. And that gift of himself comes into our hearts as, according to Luther's old metaphor, the Elbe was turned into the stable to sweep out all the filth, and make all things clean.

So, dear friends, let us cleave to that Lord. Let us see to it that we have fathomed, and not only fathomed, but accepted, the great gift of Himself in its most transcendent form, in its mightiest efficacy, the gift by which, by His death, He has taken away the guilt, and by His life within us breaks the power of our sins, and makes us eager zealots, enthusiasts for all manner of "good works."—*Dr. Alexander MacLaren.*

## Beautiful Living

You cannot estimate the value of a picture by its frame, nor can you judge a life by its surroundings. The finest gems are not always richly set. The most beautiful lives are seldom surrounded by evidences of wealth.

It is in the power of each of us to live beautifully. Some of you think of the drudgery which seems your lot, of poverty, of threadbare carpets and turned dresses and hard work, and you shake your heads over this statement. Yet it is grandly true.

The beauty of man's life does not consist in his possessing an abundance. The most beautiful life earth has ever known was passed in poverty and ended in suffering. But love and compassion and helpfulness flowed from it, and all life more beautiful because of the possibilities it revealed in faithful doing of the humblest duties. Live beautifully. Never mind if the home is small and poor, if the daily fare is meager, and the clothing old, and the outlook dark. Love in the heart, streaming forth like heaven's sunshine, dropping silently as its dew, will set upon any life the beauty of the Lord our God.—*Mississippi Baptist.*

The Outlook, in speaking of our Mission in Santiago under Rev. J. R. O'Halloran, telling about a meeting in a private house where 250 persons filled the parlors, says: "At the close of the service, when I was able to make further inquiries, I learned that there was not room in the house for half the people who wished to attend; that the church had received 140 members by baptism since the 30th of September; that it supported a Sunday School with 146, and a free day school with 148 pupils."

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Those Who Have Used It Declare It to Be The Most Remarkable Invigorant Ever Produced for Man, Woman or Child.

An inventive genius of Cincinnati, Ohio, has patented and placed on the market a Bath Cabinet that is of great interest to the public, not only the sick and debilitated, but also the enjoying health.

It is a sealed compartment, in which one comfortably rests on a chair, and, with only the head outside, may have all the invigorating, cleansing and purifying effects of the most luxurious Turkish bath, hot vapor or medicated vapor baths at home for 3 cents.



CABINET OPEN—Step in or out



each, with no possibility of taking cold, or in any way weakening the system.

A well-known citizen of Topeka, Kan., E. L. Eaton, M. D., gave up his practice to sell these Bath Cabinets, feeling that they were all his patients needed to get well and keep well, as they cured the most obstinate diseases often when his medicine failed, and we understand he has already sold over 600. Another physician of Chicago, Dr. John C. Wright, followed Dr. Eaton's example, moved West, and devotes his entire time to selling these Cabinets. Many others are doing likewise.

Hundreds of remarkable letters have been written the inventors from those who have used the Cabinet, two of which referring to

## RHEUMATISM AND LA GRIPPE.

Will be interesting to those who suffer from these dread maladies. G. M. Lafferty, Govington, Ky., writes: "Was compelled to quit business a year ago, being prostrated by rheumatism when your Cabinet came. Two weeks' use of it entirely cured me, and have never had a pain since. My doctor was much astonished, and will recommend them." Mrs. S. S. Noteman, Hood River, Ore., writes that her neighbor used the Bath Cabinet for a severe case of la grippe, and cured herself entirely in two days. Another neighbor cured eczema of many years' standing and her little girl of measles. A. B. Strickland, Bloomington, Idaho, writes that the Bath Cabinet did him more good in one week than two years' doctoring, and entirely cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long been afflicted. Hundreds of others write praising this Cabinet, and there seems to be no doubt but that the long sought for means of curing rheumatism, la grippe, Bright's disease and all kidney and urinary affections has been found. The

## WELL-KNOWN CHRISTIAN MINISTER

Of Una, N. C., Rev. R. E. Peale, highly recommend this Cabinet, as also does Mrs. Kendrick, Principal of Vassar College, Congressman John J. Lentz, John T. Brown, editor of the Christian Guide, many lawyers, physicians, ministers and hundreds of other influential people.

## REDUCES OBESITY.

It is important to know that the inventor guarantees that obesity will be reduced 5 pounds per week in these hot vapor baths are taken regularly. Scientific reasons are brought out in a very instructive little book issued by the makers. To

## CURE BLOOD AND SKIN DISEASES.

The Cabinet is unquestionably the best thing in the world. If people, instead of filling their systems with more poisons, by taking drugs and nostrums, would get into a Vapor Bath Cabinet and sweat out these poisons and assist Nature to act, they would have a skin as clear and smooth as the most fastidious could desire.

## THE GREAT FEATURE

Of this Bath Cabinet is that it gives a Hot Vapor Bath that opens the millions of pores all over the body, stimulating the sweat glands and forces out by nature's method all the impure salts, acid and effete matter, which, if retained, overwork the heart, kidneys and lungs, and cause disease, debility and sluggishness. A Hot Vapor Bath instills new life from the very beginning, and makes you feel ten years younger. With the bath, if desired is a

## HEAD AND COMPLEXION STEAMER

In which the face and head are given the same vapor treatment as the body. This produces the most wonderful results, removes pimples, blackheads, skin eruptions, and

## CURES CATARRH AND ASTHMA.

L. B. Westbrook, Newton, Iowa, writes: "For forty-five years I have had catarrh and asthma to such an extent that it had eaten out the partition between my nostrils. Drugs and doctors did me no good. The first vapor bath I took helped me and two weeks' use cured me entirely, and I have never had a twinge since." What ever

## WILL HASTEN PERSPIRATION.

Every one knows, is beneficial. Turkish baths, massage, hot drinks, stimulants, hot foot baths are all known to be beneficial, but the best of these methods become crude and insignificant when compared to the convenient and marvelous curative power of the Cabinet Bath referred to above. The Cabinet is known as the

## QUAKER FOLDING THERMAL

Vapor Bath Cabinet, was patented May 18, 1897, and is made only in Cincinnati, Ohio. This Cabinet, we find, is durably made of best materials. It is entered and vacated by a door at the side. The Cabinet is airtight, made of the best hygienic water-proof cloth, rubber lined, and a folding steel plated frame supports it from top to bottom. The makers furnish a good alcohol stove with each Cabinet; also, valuable receipts and formulas for medicated baths and ailments, as well as plain directions.

Another excellent feature is that it folds into so small a space that it may be carried when traveling—weighs but five pounds.

People don't need bathrooms, as this Cabinet may be used in any room. Thus bath tubs have been discarded since the invention of this Cabinet, as it gives a far better bath for all cleansing purposes than soap and water. For the sick room its advantages are at once apparent. The Cabinet is amply large enough for any person. There have been

## SO-CALLED CABINETS

On the market, but they were unsatisfactory, for they had no door, no supporting frame, but were simply a cheap affair to pull on or off over the head like a skirt or barrel, subjecting the body to sudden and dangerous changes of temperature, or made with a bulky wooden frame, which the heat and steam within the Cabinet warped, cracked and caused to fall apart and soon become worthless.

The Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user, and the

## MAKERS GUARANTEE RESULTS.

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that their Cabinet will cure nervous troubles and debility, clear the skin, purify the blood, cure rheumatism. (They offer \$50 reward for a case that cannot be relieved.) Cures women's troubles, la grippe, sleeplessness, obesity, neuralgia, headache, gout, sciatica, piles, dropsy, blood and skin disease, liver and kidney troubles. It will

## CURE A HARD COLD

With one bath, and break up all symptoms of la grippe, fevers, pneumonia, bronchitis, asthma, and is really a household necessity. It is the most

## CLEANSING AND INVIGORATING BATH

Known, and all those enjoying health should use it at least once or twice a week, but its great value lies in its marvelous power to draw out of the system the impurities that cause disease, and for this reason is really a godsend to all humanity.

## HOW TO GET ONE.

All our readers who want to enjoy perfect health, prevent disease, or are afflicted, should have one of these remarkable Cabinets. The price is wonderfully low, space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties. Write to the World Manufacturing Company, 592 World Building, Cincinnati, Ohio, and ask them to send you their pamphlets and circulars describing their invention. The regular price of this Cabinet is \$5. Head Steaming Attachment, if desired, \$1 extra, and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much real genuine health, vigor and strength.

Write today for full information, or, better still, order a Cabinet. You won't be deceived & disappointed, as the makers guarantee every Cabinet, and will refund your money if not just as represented. They are reliable and responsible (capital \$100,000.00), and fill all orders immediately upon receipt of remittance.

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